

November 2000

FRIENDS JOURNAL

Quaker
Thought
and
Life
Today



Friends and the **War on Drugs**

*Elizabeth
Gray Vining:
Portrait of a
Writer*

*Annual
Books Issue*

**An
independent
magazine
serving the
Religious
Society of
Friends**



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Among Friends

Making a Difference

November is the time of political elections in the United States, and this year with a presidential election before us, the stakes are very high. We have the blessing of free elections and the right to vote. We have the opportunity to express our opinions publicly without fearing for our lives or the safety of our families. We tend to take these things for granted, but we shouldn't. The world is full of people who don't have these precious liberties. We also have the civic responsibility to be informed and to show up to vote. It's not just domestic issues that are affected. The United States wields so much power that people around the world count on us to think well and make good decisions during our elections. They know that to a significant extent the quality of their lives depends on it.

The tragic explosion and resulting deaths of the crew this past summer on the Russian nuclear-powered submarine *Kursk* were a grim reminder that vestiges of the Cold War still lurk around us. The worst of these are the nuclear arsenals begun during that period. Yet there are few public discussions about the urgent need for nuclear disarmament worldwide and the danger posed by accidental or terrorist use of nuclear weapons. We continue to maintain a nuclear arsenal capable of ending life as we know it on earth, and the capacity to build and deploy these weapons continues to spread, despite the potential instability of the governments that hold them.

While politicians mouth hackneyed phrases about "getting tough on crime" and promote the construction of new prisons, little is said about one of the major underlying causes of crime and social disintegration in the U.S.: drug abuse, or about the much-touted but unsuccessful "War on Drugs." Sometimes I think there isn't a quiet corner left in the U.S. where drug abuse has not crept in. We encounter it everywhere: public and private schools, affluent suburban neighborhoods, small towns, urban ghettos, college campuses, nightclubs, city parks and streets. We're living with a social crisis of monumental proportions, but we haven't begun to face the magnitude of this problem, nor how much its solution will require of each of us.

This month we bring you articles that speak to these issues. In "Friends and the War on Drugs" (p. 6), Raymond Bentman describes the work of the Drug Concerns Working Group of Philadelphia Yearly Meeting and suggests ways Friends everywhere might become involved. In "Silence is Complicity" (p. 10), Sam Chamberlain speaks frankly of our harshly punitive justice system and the need to change our approach to the problem of drug abuse and addiction. Patrick Sweeney, in "Take It Personally: It's Time for Nuclear Disarmament" (p. 13), shares his experience at the Hague Appeal for Peace Conference. I invite you to consider the suggested actions these Friends offer and to get involved in working for positive change. Whatever party wins this fall, there is much work to do to move our government and nation toward a healed and peaceful world.

I'm delighted to introduce a new bi-monthly column to you (p. 37), one that I anticipate will inspire us. Kara Newell, recently retired executive director of American Friends Service Committee, bases her Quaker Profiles on personal interviews with each subject. Her goal is to "introduce Quakers to other Quakers like themselves, all both ordinary and extraordinary, linked by their living faith, revealing the human dignity and the wonderful things people are capable of in their everyday lives." Her basic premise is "every person is a fascinating story." Over the course of her life as a Friend, she has been privileged to meet and work with thousands of Quakers around the world, and we are thrilled that she will be sharing the stories of many Friends.

And don't forget to look over our expanded book section in this Annual Book Issue! Book review editor Ellen Michaud has worked hard to bring a wonderful selection of books for your consideration—always a joy during those long winter months, or for holiday giving.

Susan Corson-Finnerty

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Cover photo by William F. Steinmetz,
courtesy of the Philadelphia Inquirer



Lighting Candles in the Dark

Forum

On indigenous rights

As a Friend long involved in indigenous peoples' rights work, I was overjoyed to see this issue on the pages of *FRIENDS JOURNAL* (FJ June). While Cobin's points were various and important, all I wish to emphasize is the great necessity in supporting indigenous peoples' rights to self-determination. Yes, denying self-determination "certainly limits fulfillment." It also contributes to much distrust and conflict in the world. We must continue to pressure the government to accept completely the draft declaration's wording on self-determination. We must also support indigenous rights as way of acknowledging Friends' mixed results in work with Native communities in periods of U.S. history. It is moral and just to support what indigenous peoples have long sought: to live their lives, as Spirit guides them, on their own terms within the community of nations.

Robert J. Paton
Orinda, Calif.



Narcissa Weatherbee

What are the children's gifts?

I appreciated Diane Pasta's article "Raising Religious Children: The Case against Childcare" (FJ June). I found particularly challenging the suggestion that in an attempt to be child-centered in First-day school, we may be watering down the gifts that we give to our young people. I loved the idea of sharing ourselves and our own stories as illustrations of the history or theology that we are trying to impart.

I think, however, that the goal of inviting our young people wholly into the adult religious environment is problematic. Diane Pasta speaks persuasively of the necessity of

"unteaching"—yet much of what we as adults need to be "untaught" has to do with the very messages we got about what it means to be grown up: that life is not as much fun as we thought, that we're not as good, that people are not as trustworthy, that we should be more cautious in embracing new experiences, that mistakes are to be avoided, that we shouldn't be so loud, that what is important is what we produce.

As we invite our children unapologetically into the heart of our religious practice, how can we make sure that their gifts are available to us as well? It might be helpful to us at times to choose what they are good at—like taking time from "important" committee work to recover the simple joy of play—even if it makes us as squirmy and uncomfortable as little ones in meeting.

Pamela Haines
Philadelphia, Pa.

Are there joint activities for children and adults?

I read with interest the two articles on the presence of children in meeting for worship (FJ June). Diane Pasta advocated involving children in the adult activities of the meeting rather than in activities designed specifically for children. She cites her own parenting experiences with her daughter as evidence that children can rise to the expectations placed on them by adults. While this appears to have worked well for her, I would caution parents to be careful about concluding that what worked for them would necessarily be good practice for all families. Children, like adults, come in all sorts of packages, and different types of parenting are required to help them develop, grow, and flourish. Pasta suggested that children who are not able to sit quietly in meeting and entertain themselves during community (adult-oriented) events are overindulged by their "child-centered" parents who are failing to center their lives around God. I found this to be a harsh position that does not take into consideration the varying abilities among children to contain their behavior. Parents of more challenging children have enough work to do without being told by members of their own faith community that their parenting reflects a lack of spiritual discipline.

While I agree that children can benefit greatly from exposure to meeting for worship and adult centered activities, I was troubled by Pasta's suggestion that children

should only be welcomed when they can behave like adults. I am saddened by the image of children entertaining themselves "around the fringes" while adults engage in what she suggests are the only real and valid activities of the meeting. Is it not possible that the children have something unique and important to offer us?

My heart went out to Martha L. Viehmann as she related her story of being told she was not welcome at meeting for worship with her young child. I know that this is not an uncommon experience for parents, and yet I have always found that, for myself, meeting for worship is enriched and deepened by the presence of children, especially when I can hear them. Perhaps we focus too much on the notion of silence being the absence of sounds, when instead we should be considering the inner quietness that permits us to listen with our hearts.

The question of how our meeting communities involve and nurture our children is an important one, and can be difficult when individuals disagree. I have been a part of meetings where children are guided lovingly in their spiritual development while being cherished for the gifts they bring. I have also been a part of meetings where many adults find the children to be bothersome interruptions in their quest for meaningful worship experience. Do we not all have offerings from God within us, young and old, male and female, rich and poor? Are children only acceptable to us when they do not act like children? Are adult ways of worshiping the only ways that count in God's eyes? Might there not be ways of designing joint activities—including meeting for worship—that would enrich both children and adults?

When parents attempted to bring their children closer to Jesus, and the disciples rebuked them, Jesus was indignant, saying, "Let the children come to me, do not hinder them: for to such belongs the kingdom of God." (Mark 10:14). Should our meetings do less?

Alice Pope
Brooklyn, N.Y.

Intercession or petition?

I have some problems with Peter Blood-Patterson's "On Prayer for Others—and Ourselves" (FJ Aug.).

To begin with, I don't understand this Friend's use of the phrase "intercessory prayer." In any intercession, there are three essential parties: the punisher, the punished, and the intercessor. Thus, in an intercessory-prayer scenario, God plays the bad guy while the intercessor plays the good guy—hardly

Underestimating children, overestimating ourselves

Diane Pasta's article "Raising Religious Children: The Case against Childcare" (*FJ* June) made a persuasive and much needed argument against depending on childcare to allow parents to participate in the life of their meetings. I believe, however, that in two respects she should have gone further in her analysis.

First, the article states, "The trend, over the last 20 years, has moved from the expectation of children adapting to adults' needs, to a child-centered approach." Ironically, on the same day I read that, I also read this from Henry Wilbur's 1910 biography of Elias Hicks, *Life and Labors of Elias Hicks*: "What were the amusements of this [Hicks] large family is an interesting question in this 'age of the child' with its surfeit of toys and games." Not much has changed in 90 years.

The diagnosis of "child-centered" misses the essence of the problem. Our culture is adult-centered. We, the adults, make use of childcare because it allows us more time and more freedom. Some of the time our ancestors spent in caring for children is now time for us to pursue our careers, time for our leisure activities, and even time to serve our meetings or strive for spiritual development. Moreover, describing the problem as our being too

Paul Buckley, a member of 57th St. Meeting in Chicago, is the father of three spiritually mature young adults who went to First-day school, complained about how boring meeting for worship is, and wouldn't miss the FGC Gathering for the world.

"child-centered" lets us off the hook. It makes putting our children in childcare a virtue. Describing our culture as "child-centered" disguises its true nature and frees our consciences.

Thus, the diagnosis is wrong and the suggested treatment is correspondingly mistaken. Pasta says we are attending to the children too much and the answer is to attend to them less. She says we are not being adult-centered enough and the answer is to give more attention to our own needs. At one point, Pasta follows this line of reasoning to the point of saying that we need to have "adult-oriented events, with children around the fringes. . . ." We can do better than that. A second extension to her analysis provides the key to how we can do better. It is nearly universally accepted among Friends that our children cannot sit through a full one-hour meeting for worship. Frankly, sometimes sitting quietly in meeting is pretty hard for me, too. But as I read her article, I wondered how Diane Pasta, a middle-school math teacher, would react to the statement that math is too hard for girls. Research over the last decade has indicated that the prevalence of this attitude is an important cause of poor math performance by girls. We (the adults) tell them (the girls) they can't and they live up to our expectations.

Similarly, when we tell our children that they aren't old enough to understand what is happening in meeting, they believe us. When we tell them that it's too hard for them to experience the presence of God in a gathered meeting, they stop trying. It is the nature of childhood to be demanding. Children demand every day to be taught how to be more of who they can be. They are unfulfilled

promises, looking to us for help. They need (and deserve) more of our time and more of our attention than we can ever hope to give them. Putting children in childcare while we worship and do the business of our community denies them important experience for their spiritual growth.

When we tell ourselves we are doing it because we are "child-centered," we excuse ourselves from our obligation to meet their needs. When our attitudes and actions lower their aspirations, we make them less demanding and life easier for ourselves, but in the process we stunt their spiritual growth.

What is required of us is simply to believe that our children are spiritual beings striving to become spiritual adults. We need that belief to be expressed in expectations that our children can achieve much. We need to live out the fulfillment of that expectation by giving more of ourselves to them.

As a start, we need to believe that meeting for worship is a spiritually nurturing event for all of us, adults and children alike. We need to let our children know how much it means to us—how distinctly un-boring it truly is—and how that could be their experience, too. We, parents and other adults alike, need to invite the children in from the fringes and welcome them into our meetings as growing, learning members of our spiritual communities.

*Paul Buckley
Richmond, Ind.*

fit roles for either God or prayer-maker. The term petitionary prayer would probably be better.

To hold in the Light, I think, means "to exert good will." It is something that we do ourselves, not something that we ask God to do. And, as we know, there are innumerable stories about the effectuality of such exertions, as well as innumerable stories about their ineffectuality. Nevertheless, when we are otherwise powerless, exerting good will is all that we really can do in the hope of easing someone's suffering or to relieving someone's anguish.

As humans, we are hard-wired to hope, and the need to voice our hopes can become

petitionary prayer. Indeed, when most people think of religion, they think of petitionary-prayer rituals. However, no matter how trite or how grave a petition may be, to petition God is to think of God as a sort of celestial mechanic who might be persuaded to fix whatever the problem may be.

However, the God-as-mechanic concept becomes quaint superstition when we begin to understand God as guide. So it is that contemplative prayer-makers ask only to be in harmony with the love of God—to walk in the Light, to be as intelligent and benevolent as God intends us all to be.

Thus, the contemplative mindset is a very

different thing from the petitionary mindset. The petitionary prayer-maker wants to give God directions; the contemplative prayer-maker wants God to give directions.

*Roger Christeck
Green Valley, Ariz.*

A generous and loving spirit

In response to John Kriebel's letter in the Forum (*FJ* Aug.), many of us at Live Oak Meeting in Houston have discovered that neither atheism nor agnosticism stands in

Continued on page 51

Three Friends of Central Philadelphia (Pa.) Meeting, Greg Barnes, George Willoughby, and I, started our work in February 1997, inspired by an article "Getting Off Drugs: The Legalization Option" by Walter Wink (*FJ* Feb. 1996). Joined by other members of our monthly meeting, we organized a called meeting

be done about the drug situation that we would do well to postpone forming a position on that highly controversial topic. We have plenty of useful work to do before we get caught up in that emotional and divisive argument.

The Wink article started our activity, but other experiences also led us to it.

Friends and the War on Drugs

by Raymond Bentman

Raymond Bentman is a member of Central Philadelphia (Pa.) Meeting. He is a professor emeritus at Temple University and one of the co-clerks of the Drug Concerns Working Group of Philadelphia Yearly Meeting.

on drugs for Philadelphia Yearly Meeting, held in February 1998. Out of the called meeting came the Drug Concerns Working Group of PYM, which produced the minute below and other related projects.

The Walter Wink article argues for decriminalization of marijuana possession. We found, however, that some Friends were strongly opposed to the idea. And we found that so many other things need to

Some Friends were concerned about the waste and injustice of present government policy. Others had more personal reasons. One Friend, Sam Chamberlain, had been incarcerated for six years for growing and selling marijuana. Some Friends were recovering addicts, most commonly of alcohol. Others were parents of addicted children. My own leading came from my experience in working with people with

Drug Concerns Minute

Three years of research, discussion, debate, activity, and prayer led a few concerned Friends to the belief that our nation has blundered into an economic, legal, and moral quagmire in its "War on Drugs." As a result of our leading, on Sunday, March 26, 2000, Philadelphia Yearly Meeting came to unity on the minute printed below:

Friends for over 300 years have sought to live "in the virtue of that life and power that takes away the occasion of all wars." Today our country is engaged in a "War on Drugs" that bears all the hallmarks of war: displaced populations, disrupted economies, terrorism, abandonment of hope by those the war is supposedly being fought to help, the use of military force, the curtailment of civil liberties, and the demonizing of the "enemies." While we are all affected by the War on Drugs, we are painfully aware that particularly victimized are people of color, the poor, and other less powerful persons.

In addition, drugs continue to do terrible harm to people in our country and throughout the world. Our federal, state, and local governments need to put much greater emphasis on strategies that act to remove the causes of drug addiction and provide for education, treatment, and research into the causes of addiction.

We call upon Friends to work toward exploring ways in which the vast sums now being used in this war can be diverted toward treatment, research, and education on the dangers of the use of illegal drugs and inappropriate use of legal drugs, such as alcohol and tobacco. We also call upon Friends to be mindful of the ways in which our behavior and our speech support this war and the misuse of drugs.

Some Friends, under the weight of this concern, are working toward the development of political alliances to change government policy. Other Friends are working to develop ways to reach out to people in and out of the Religious Society of Friends suffering from addiction and to help them call on the Holy Spirit for aid in freeing themselves from this terrible burden. We urge Friends to support those who carry this concern and pray that others will join them in finding paths that lead us toward peace, reconciliation, and healing.

AIDS when for the first time I met people who had been seriously addicted to hard drugs for most of their adult lives.

These people helped me to understand just how devastating drug addiction could be and how little was being done to help them. Some were in their 40s and had been addicted since their early teens. De-

cadecades of their lives were almost blank, a long darkness interrupted by brief, ever-diminishing moments of pleasure when they got a fix. Beyond that darkness was a jumble of memories, desperate attempts to finance their addiction through pan-handling, stealing, prostitution, and drug dealing; recollection of lost jobs, broken relationships, abandoned children; futile attempts to get treatment. Their lives had been put on hold when their addiction started and they had the emotional and spiritual development of teenagers. The threat of death finally shocked them out of their habit, something few social services had been available to do.

As we worked on the issue, we discovered more problems than we had originally imagined. We found, for example, that marijuana and alcohol have become commonplace in high schools and even junior high schools. We can argue about the harmfulness of marijuana but not about its dangers for young people. Excessive use of any drug is bad at any age, but for young people it is especially harmful because it impedes emotional, intellectual, and social development. And, we discovered, little that was useful was being done about it.

We found that U.S. government policy was not helping the problem and, indeed, was doing a lot of harm. When President Nixon started the War on Drugs some 20 years ago, the federal budget was \$200 million. It is now over \$17 billion and continues to escalate. The cost of state and local programs, the cost of prison building and maintenance, and other hidden costs make the price of the war much higher. Further, the number of drug-related arrests, convictions, emergency room ad-

missions, and deaths keeps going up. The only thing that does not go up is the price of illegal drugs.

Like so many wars, this one has taken on a life of its own. The perpetrators seem to have forgotten the original intent, which surely is to reduce drug use in the United States. Federal agents claim victories in this war in terms of drug busts or arrests of drug possessors rather than in terms of use reduction. U.S. officials admit that cocaine export from Colombia is increasing but claim that this is actually a sign of the war's success, since it indicates that the war has caused drug production in other countries to decrease (*New York Times*, November 20, 1999, A6). Proclaiming victory in terms of the number of people arrested rather than in terms of goals achieved has an eerie familiarity with other wars.

Another reason for the war's continuation is that many people on both sides profit from it. On one side, drug barons are billionaires. On the other side, billions

who advocate for change are often stigmatized. General McCaffrey, the drug czar, refers to us as "a carefully camouflaged [note the military metaphor], well-funded, tightly knit core of people whose goal is to legalize drug use in the United States." Rumors about drugs abound, often fueled by those with a stake in continuing the war. We are told that marijuana is a "gateway" drug, almost always leading to harder drugs, and that all illegal drugs are life-threatening. Those of us who advocate changes in the law are, in General McCaffrey's terms, stigmatized as a kind of secret cabal with sinister intentions.

And of course there is that terrible inertia that so often accompanies war. It is easier to continue even a losing war than to change direction. Only a change in public opinion will alter this government policy.

Much of the drug war is in violation of our beliefs as Friends. Most obviously, it is in violation of our Peace Testimony. For example, the United States is pouring bil-



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of federal and state dollars have produced a vast bureaucracy that depends on the war for jobs. The armaments industry, the prison guards union, the prison building contractors and unions are all making money out of the war. (See "The Prison Industrial Complex," by Eric Schlosser, *The Atlantic Monthly*, Dec. 1988.)

Our politicians are afraid to talk about it. A few prominent politicians, it is true, have dared to challenge the war. But neither political party is willing even to discuss change, obviously fearful that they will be accused of being soft on crime. Those of us outside the political system

Most young African Americans will tell you that they are routinely stopped on the street or in their cars and searched for drugs by the police.

lions of dollars worth of armaments and hundreds of "military trainers" into an extremely complicated civil war in Colombia. Left-wing guerrillas protect the drug suppliers in return for arms. Right-wing death squads are hired by the drug lords to eliminate political opponents. The Colombian government is divided between those who are truly trying to resolve the problem and those who are profiteering from it. The military support we give only makes matters worse, forcing both left and right to increase the supplies of drugs to buy more arms for themselves, all of which increases the demand for more U.S. arms contributions. Even as I write this,

people merely on suspicion of drug possession in "high risk" neighborhoods, which are usually poor, minority neighborhoods. Most young African Americans will tell you that they are routinely stopped on the street or in their cars and searched for drugs by the police.

And the War on Drugs violates our Friends belief that, whenever possible, helping people is better than punishing them. In most states, possession of a small amount of drugs can result in imprisonment. Prison sentences are often determined by the mandatory minimum laws, which result in people getting longer sentences for nonviolent drug offenses than

becomes a reality, but it is a heartening step forward.)

It is not just decency or good spiritual principles that commend a change in policy. Numerous studies, such as those conducted by the Rand Corporation, have demonstrated that treatment is more effective and cheaper than imprisonment. Yet the policy of the federal government and most state governments continues as vast sums of money are poured into building new prisons and overcrowding old ones to maintain a policy of punishment for nonviolent drug offenders.

What Friends Can Do

There are far more things to do than any one meeting can take on. But here are a few suggestions.

1. Educate yourselves. A good source of information is the Criminal Justice Policy Foundation, directed by Eric Sterling, a Friend from Bethesda (Md.) Meeting, at 1225 Eye Street, NW, Suite 500, Washington, DC 20005-3914, phone (202) 312-2005, e-mail <esterling@igc.org>. The Haverford Alumni magazine published a very good article by Eric Sterling, "Friendly Fire." Also, *The Nation*, September 1999, published an edition that offers a balanced presentation of all sides of the issue.
2. Educate others, especially other Friends. Organize discussion groups, called meetings, workshops to deal with the many questions involved. We are not going to change government policy until we change public attitudes. In our discussions with various monthly meetings, we found that many Friends were ill-informed about much of the situation. For example, many did not know that simple possession of marijuana is a criminal offense in most states.
3. Present Philadelphia Yearly Meeting's minute or a similar one to your yearly meeting for its approval. Send it to local newspapers and TV stations.
4. Organize a letter-writing campaign to local and national legislators.
5. Establish contact with other spiritual and secular groups that share our opposition to violence and racism to form political coalitions opposing this war.

What to do to help those who are addicted or in danger of becoming so:

1. Investigate drug use in the Friends and public schools in your areas. It would



Bill Cain

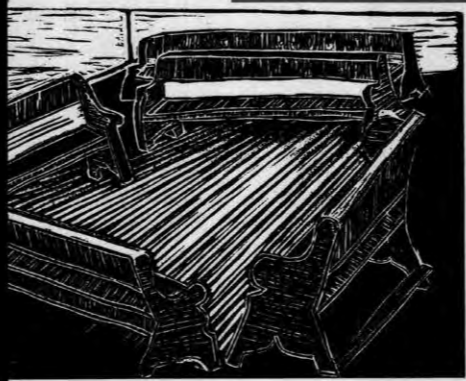
Congress has voted to send another billion-plus dollars in military (and a little social) aid to Colombia.

The War on Drugs violates Friends opposition to racism. The justice system's bias against African Americans and Hispanic Americans has been well publicized recently in the media. Less well publicized has been the relationship between this bias and drug enforcement. For example, African Americans make up 12 percent of the population and 13 percent of drug users. But according to Justice Department figures, 38 percent of those arrested for drug offenses and 59 percent of those convicted of them are black. Of course, the oppression of African Americans has many other sources than the drug war, but current drug policy gives a particular opportunity and structure for this oppression. Laws in many states allow police to enter a house without warrant and search

Find out what is being done to combat drug use in the schools in your area. Consider creating a program to work with the students in a loving and constructive way that will offer a serious, realistic, and temperate discussion.

for those convicted of physical assault and rape. Once in prison, fewer than 10 percent of the inmates receive treatment. Waiting lists for treatment outside prisons exist in 49 states. (As I write this, New York State's chief judge has announced a plan to offer treatment instead of imprisonment for nonviolent drug offenders. The plan has a long way to go before it

Investing in Our Future



**FRIENDS
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be a most unusual school if no students are using alcohol or marijuana.

2. Find out what is being done to combat drug use in these schools. Do not depend on the DARE program. It varies considerably from place to place and is often based on fear rather than support. Consider creating a program to work with the students in a way that will offer a serious, realistic, and temperate discussion of the dangers and offer loving, constructive alternatives.
3. Find out about drug abuse within your meeting. Remember that alcohol is, after tobacco, the most destructive drug in the country. Investigate ways that you can give support to your brothers and sisters with addictions.

Keep us informed at Philadelphia Yearly Meeting of any actions. Write to

the Drug Concerns Working Group, PYM, 1515 Cherry Street, Philadelphia, PA 19102-1479; e-mail <DCWG@pym.org>; fax (215) 567-2096, phone (215) 985-1314; or go to our web page, <www.pym.org>. We will try to provide a clearinghouse for all activity taken by Friends on this issue.

The War on Drugs should offend Friends' sensibilities as much as any foreign war. The police are increasingly militarized. Violence, intolerance, and brutality occur in every stage of the war. Those most in need of help are often the last to receive it. We call on Friends everywhere to join hands with us to work toward lessening this scourge, both by helping to reduce excessive drug use and by changing government policy to one that is more productive and more humane. □



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Cheers and Applause for a Quaker Minute?!

I write to share a fascinating and encouraging experience. I do this as one generally skeptical about the time we spend writing "minutes" that often go nowhere.

Think back. When was the last time you can recall anyone in one of our meetings or sessions cheering or applauding a minute?

Well, thanks to the hard work of the Drug Policy Working Group (and especially Sam Chamberlain), I was given an opportunity to speak to the "Shadow Convention" going on here in Philadelphia at the time of the Republican National Convention. I was asked to present the minute Philadelphia Yearly Meeting affirmed last March about our opposition to the "Drug War." This gathering brought together an extremely diverse crowd to talk together in a nonpartisan way about matters of real substance in this election year. The three central topics were campaign finance reform, poverty, and the failed drug war.

I followed a number of far better known, extremely well informed, and excellent speakers who detailed all the reasons the "War on Drugs" has to be considered a complete failure, and who were suggesting alternative strategies for dealing with the problems of drug abuse and illicit drugs. They wanted also to hear the voice of the religious community on these matters—Jesse Jackson had spoken earlier in the day—and so the presentation of our minute seemed appropriate.

I made a short introduction (for this non-Quaker crowd) about who Friends are and what a "minute" is, and then I read the minute. It was amazing because at three or four points I was interrupted by the applause

and cheers of the assembly. (I confess, that threw off my timing a bit.) And when I indicated at the end that—as far as we knew—we were the only significant religious body to have formulated such an explicit statement about these matters, there was even more cheering.

At that point I felt compelled to say I had not made that claim out of pride, but rather to suggest that anyone in the room who was involved in a religious community could see this as an example of what they might encourage their faith community to do. That suggestion seemed well received.

Overall the presentation seems to have been most effective, in that we were noted in the *Philadelphia Inquirer* article about the Shadow Convention, and Sam tells me our table in the lobby was swamped with requests for the minute afterward. (I have also had a call from a congressman's office asking for more information.)

So, I guess all this is to say that sometimes, especially when we are willing to make the effort to get our statements (minutes) presented in the right ways to the right forums, it can be a useful tool in our work towards establishing a better social order. Kudos should be given to the working group that prepared this minute and worked hard to get this opportunity to present it. I think we can all feel good about this effort to make known to a wider public our view of the truth that has been revealed to us on an important issue.

—Thomas Jeavons

Thomas Jeavons is general secretary of Philadelphia Yearly Meeting.

Silence Is Complicity

by Sam Chamberlain

There is a man who is a sojourning member of Central Philadelphia (Pa.) Meeting and an employee of Philadelphia Yearly Meeting. He is also a first-time nonviolent drug felon on supervised release (probation) and will be freed after almost 13 years of imprisonment and probation in January 2003.

I am that man.

When I, a nonviolent hippie pot grower, was busted, 20 agents came to my house. With guns pointed at my head they made me kneel down in my front yard while they handcuffed me in front of my pregnant wife and our seven-year-old son. When I requested a lawyer and refused to inform on anyone, they took my wife and young child to jail, too. The agents separated our seven-year-old from her. They put my son in a room by himself that contained a mock coffin and told him that if he ever used drugs he would die. The agents left him there alone for an hour until a public defender, who was a friend of ours, could free him. My pregnant wife spent three hours in a 60-degree cell having traumatic diarrhea and vomiting without medical attention until she was finally released. My son spent four months in counseling trying to deal with his traumatic anxiety and to this day, eight years later, has a strong negative fear and over-awareness of law enforcement officers of all types. Under the law, prior to any conviction, we were all innocent.

Horribly, this story is not unique in drug enforcement. I heard many worse stories in prison or while reading case law in the prison legal library.

I am not looking for sympathy. I recognize my stupidity and accept my responsibility. I did the crime, causing immense heartbreak to family and friends, and I did the time in prison. Now I am doing time on the "outside." So is my family. Yet I think it is illustrative to use

Sam Chamberlain, a member of Athens (Ohio) Meeting, facilitates the "Let's Talk about Drugs" program and is available to speak in schools, meetings, correctional facilities, and conferences.

what I know best (myself) as an example, an example of a punitive justice system. An unhelpful, anti-reform attitude is rife within the justice system in the United States, promulgated and enforced by our laws, and has steadily grown since Nancy Reagan first uttered "Just Say No."

Quakers are partially responsible for the present state of drug law in this country. Why do I say that? Quakers are responsible because our *silence is complicity*. The idea of war, a War on Drugs, changed the attitude in law enforcement and criminal justice from one of reform and rehabilitation to one of no-holds-barred punishment and incarceration. Because we are in a war (and have been for over 25 years) tactics such as the midnight raid, random traffic stops (particularly for people of color and long hairs), and bending or ignoring human and constitutional rights have become increasingly acceptable in law enforcement. The notorious Rockefeller laws of New York State that handed out life terms like candy to small-time drug dealers gave the country a model of punitive incarceration. Most of our present federal drug law stems from a series of legislation begun in 1984, amended in 1986-87, and numerous years since. The Mandatory Minimum Sentencing Laws inculcated in law a punitive attitude, long sentences with no chance of parole, under the misapprehension that this would level the sentencing structure.

We have declared war on our own citizens, yet where are those valiant Friendly protesters that have nurtured and built the anti-war movement? In Kosovo, where recently there were some six to eight hundred thousand war refugees, Quakers sprang into action with relief packets, Peace Teams, and Friendly presence and lobbying. When I first joined the Central Philadelphia Meeting Working Group on Drug Concerns I learned from Greg Barnes, a co-clerk, that he had done an exhaustive search of ten years of meeting minutes. In ten years, drugs were not mentioned once, and during the same time the Philadelphia

Yearly Meeting Alcohol Committee fund was barely utilized. Yet in those same ten years the U.S. prison population ballooned to over 1.8 million people, of whom approximately 800,000 were drug offenders.

Of those 800,000 drug offenders, how many have families? In prison camps and prisons there were 800,000 people, and how many more in their families who were domestic refugees? One, two, or more family members per prisoner? More than two million refugees and prisoners from our domestic War on Drugs, and from Quakers? A crushing, heartrending, complacent silence. *Silence is complicity.*

I have spoken for political science classes at Ohio University, at Friends Select School, in Friends meetings, and at a called meeting for drug concerns. I know I have spoken from my heart when after a talk one or two or a small group of listeners approach me. A grandfather asks what can he do for his grandson who was recently busted. High school kids at Quaker schools want to talk about a "friend's" drug use. Members of meeting talk of being in recovery or of time served for a drug felony that they don't want anyone in meeting to know about. Make no mistake. Every meeting is touched. All Quaker children and adults are at risk, not just for drug abuse and addiction but at risk by the very laws that we are silent about.

Let me tell you a couple of stories to illustrate:

Your child gives a friend with a backpack a ride in a car. The car is pulled over because the D.E.A. has been watching the friend. The friend's backpack is full of drugs. Even though your child was unaware of the drugs, he/she is liable under law for the entire weight of drugs in that backpack. If the friend informs on your child (to get less of a sentence or none at all) your child will be liable for the entire weight of all the drugs in the conspiracy that the drug-dealing friend was involved in. Every ride or phone call that your child had with that friend becomes evidence of that conspiracy. Your child, because she/

he was unaware of the conspiracy, has no one to inform on and so may well end up doing more time in prison than the drug-dealing friend.

Or again:

Your child is a little older and living with or visiting a boy- or girlfriend. The girl/boyfriend is out. Your child answers the phone and tells the caller where to reach the girl/boyfriend. Unknowingly, your child just put together a drug deal, recorded by a D.E.A. tap on the line. Your child is now liable for the weight of all the drugs in the conspiracy for the entire time that he/she was in the relationship with that girl/boyfriend.

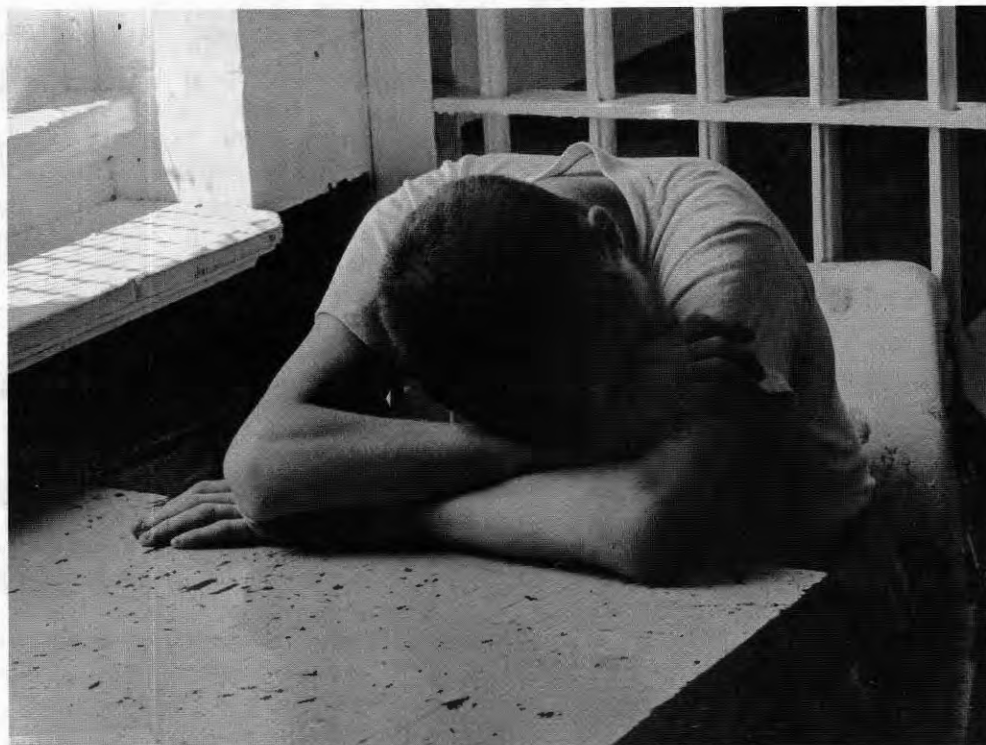
These are not fairy tales. Many, many people are going to prison for long, even life sentences, for stories just like those two I related. These laws are called conspiracy laws and are part of the same legacy of drug law as the mandatory minimums. There is no parole for good behavior for drug crimes in federal law, and many states, under pressure from the federal government, also do not allow parole for drug offenders. Convicted drug felons are doing a little over 85 percent of whatever they are sentenced. Statistics of the Rand Corporation, a nonprofit think tank, cite treatment as being seven times more effective than incarceration at limiting drug use. Yet prisons, not treatment facilities, are one of the fastest growing businesses in the United States. The following are U.S. Justice Department statistics:

- One in three African American males between the ages of 18 and 35 is currently under some kind of Justice Department supervision.
- A man of color is seven times more likely than a white man to go to prison for the same level of drug crime.
- On average a man of color will serve one year more in prison than a white man for the same level of crime.
- Women of color between the ages of 18 and 35 are the highest percentage increase in prison population.
- Women of color are seven times more likely than white women to go to prison for the same level of offense.

If mandatory minimums had really leveled sentencing, then why this disparity in sentencing? Why do the Justice Department figures point to an obviously racist institutionalization in sentencing?

Could it be that the predominance of older white males as prosecutors and judges has something to do with it? How much institutional racism will we support, silently allowing this modern-day prison slavery (UNICOR prison industry program and others) and genocide? How long will we live in fear, hoping that our children are not the next victims of the War on Drugs? How long before we let the light shine through us and we speak truth to power?

Thankfully some Friends have spoken truth to power with minures on the issue of the drug war. Others have formed a



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coalition with non-Quaker concerned groups to seek a just political and legal solution. And yet others are engaging in the creation of a nurturing addiction recovery response that has a Friendly basis. These are the seeds that have just become seedlings and are growing well. Silence will smother them in complacency. Like the Christ, speaking out against wrong, sharing the pain of the prisoner and the addict is the water that will make them grow, make us grow into a society not governed by fear.

In January 1998 I was released to probation until 2003, but most importantly, I was released to the loving arms of my family. Great joy in the Spirit is mine, yet colored with the knowledge that there are many who are not so blessed. □

I was released to the loving arms of my family. Great joy in the Spirit is mine, yet colored with the knowledge that there are many who are not so blessed.

George Fox: Be Still in the Light

by Diane Bonner

The following is an excerpt from a letter that George Fox sent in 1657 to Friends on keeping meetings orderly. (The full text is in his *Journal*, Nickalls ed., pp. 282-84).

I am comforted and inspired by this letter:

And Friends,
though you may have tasted of the power
and been convinced
and have felt the light,
yet afterwards
you may feel winter storms, tempests, and
hail,
and be frozen,
in frost and cold
and a wilderness and temptations.
Be patient and still in the power
and still in the light
that doth convince you,
to keep your minds to God,
in that be quiet,

that you may come to the summer,
that your flight be not in the winter.
For if you sit still in the patience
which overcomes in the power of God,
there will be no flying.
For the husbandman,
after he hath sown his seed,
he is patient.
For by the power
and by the light
you will come to see through
and feel over
winter storms, tempests,
and all the coldness, barrenness, emptiness. . . .
And so
in the light
standing still
you will see your salvation,
you will see the Lord's strength,
you will feel the small rain,
you will feel the fresh springs
in the power and light,
your minds being kept low;
for that which is out of the power and light
lifts up.
But in the power and light
you will see God revealing his secrets,
inspiring,
and his gifts coming unto you,
through which
your hearts will be filled
with God's love.

I'd like to share some thoughts so that you can understand my strong feelings toward the text:

"Low"; "lifts up": I've read that "low" as it is used by Fox means "humble"—therefore, keeping low is the antidote to the ego, which is anything but silent, waiting, and humble. "Lifts up" by extension must mean "pride" and perhaps "self-righteous"/"zealous." In other words, that which causes suffering "lifts up," while that which points toward liberation/salvation/nirvana/enlightenment keeps us "low."

"Power and light": Fox uses these terms in combination seven times. I think that his readers and listeners understood more clearly than we do what he meant by these terms because I suspect they actually "felt" in a deep, intuitive way the convincement we only read about.

I hope Fox's text speaks to you; it does to me. □

Diane Bonner is a member of 15th Street Meeting in New York City.



John Gummere

Take It Personally: It's Time for Nuclear Disarmament

by Patrick Sweeney

When asked if his country would promise not to drop a nuclear bomb on India, a Pakistani official shrugged, then recalled a phrase from an old Doris Day movie. "How does the saying go? Que sera, sera," Mushahid Hussain, Pakistan's Minister of Information, said. "What will be, will be. We hope it will not come to the nuclear thing."

The nuclear thing could alter all of our plans. There are now eight countries with the capability of wiping us all off the face of this planet. For those keeping score (in alphabetical order), there's Britain, China, France, India, Israel, Pakistan, Russia, and the United States. According to the National Resources Defense Council, Iran, Iraq, and North Korea are also actively seeking nuclear weapons capabilities.

Several of these countries are not on speaking terms with one another.

Some are outright hostile toward each other.

But in the United States we rarely discuss this subject. There is a pervasive feeling that if we just ignore nuclear bombs, all several hundred thousand of them might go away. Or, at least, not go off. It is the ultimate denial.

Pakistan and India are just the newest quarreling nations to develop nuclear arsenals. No doubt this time next year there will be another country or two with beliefs to defend, borders to protect, and newfound nuclear capabilities. We're an argument away from disaster.

Ironically, many of those who have lived with the responsibility of what might happen if nuclear weapons were ever launched have become the strongest voices for their abolition. Mikhail Gorbachev, the former Soviet president, came out strongly for dismantling nuclear weapons. And his opinion is now shared by none other than Robert McNamara, the former

Patrick Sweeney, a member of Falls (Pa.) Meeting and the George School Committee, has co-authored a book, drafted speeches for a governor, and written feature articles for The New York Times.

U.S. secretary of defense during the Cold War, who has come to believe, "It is essential that we eliminate nuclear weapons. We must return to a nonnuclear world."

Last year, my daughter Kate, now a freshman at George Washington University, and I were fortunate enough to be among more than three dozen peace activists selected to represent Philadelphia Yearly Meeting at the Hague Appeal for Peace Conference. Over 10,000 people from around the world came together to talk about ways to prevent war and promote peace. We listened to and shared ideas with people who were negotiating in the Middle East, stopping the killing in Northern Ireland, putting an end to apartheid in South Africa, removing landmines in Cambodia, and trying to resolve the conflict in Kosovo. There was so much to learn about each of these flashpoints. We heard of individual cases of horror and of hope. Still, the overriding concern of Nobel laureates and world leaders, from Archbishop Desmond Tutu to Kofi Annan, was the very real threat of nuclear weapons.

I came away believing that nothing is more important than finding a way to get this genie back in the bottle, impossible as it might seem.

I remember Professor Joseph Rotblat, a scientist who worked on the Manhattan Project and later received the Nobel Peace Prize for his work in trying to eliminate nuclear weapons, saying, with his voice cracking, "I apologize from the bottom of my heart for unleashing the atomic bomb, and for turning your world upside down." Then he paused, and added, "We must get rid of all nuclear weapons. It is our only chance for survival on this planet. We need to remember our humanity."



At the World Court, Kate Sweeney interviewed Hisayo Yamashita, a survivor of the 1945 bombing of Hiroshima.

Arundhati Roy, the Indian novelist and peace activist, spoke of how appalled she was that her country, where Mahatma Gandhi demonstrated the power of non-violent civil disobedience, now has nuclear capabilities. She decried, "All of us in India and Pakistan are behaving as though our governments have just devised a sort of immense hand grenade with which they will annihilate the enemy and protect us from all harm. How desperately we want to believe that. What wonderful, well-behaved, gullible subjects we have turned out to be. If there is a nuclear war, our foe will not be our enemy, it will be the earth herself. The very elements—the sky, the air, the land, the wind, and the water—will all turn against us. The bomb is our challenge to God. My advice is to take it personally."

Taking it personally, over an intense dinner conversation the first night of the conference, my daughter Kate along with dozens of students from Russia, Norway, Haiti, Bosnia, Rwanda, England, and the United States decided they had to do

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something. They were appalled by the possible imminent use of nuclear weapons in Yugoslavia. So they created a 60-foot banner expressing their concern in Russian and English. The next day people from every continent turned the banner into a work of art, signing it in every color and language imaginable, expressing their hopes for peace. Then several hundred students marched a mile to the World Court, along the way being interviewed by several reporters, a Canadian television crew, and the BBC.

As Kate said, "When we got to the World Court, the guards locked the gates, as though we were going to storm the castle. We chanted peace songs in English, Russian, and Japanese. Several of us spoke, then we asked for a moment of silence to remember those who suffered during the atomic bombings. It was very deep, very moving. Then I asked one of the Hiroshima survivors to talk about her experience. And you could hear a pin drop as Hisayo Yamashita described how the black rain fell and destroyed her six-year-old world."

If I close my eyes, I can hear Hisayo's soft voice describing how her city was turned into a sea of flames as children ran screaming for their parents, their clothes on fire, arms missing, the smell of death all around them. Her voice still haunts me.

Nobel laureate José Ramos-Horta, from East Timor, signed the banner and told the students, "The threat of nuclear war now defines us." He added, "We are on the edge of a cliff, and we don't even realize it."

While I was at this international peace conference, I received daily reminders that I am, unmistakably, an American. One morning I was talking with a young woman from Iraq who was furious about the promises my country had broken. A few hours later, I was talking with an old man in a wheelchair from Cambodia who was hoping that we would help to eliminate the landmines from his village. Whoever I met, from whatever part of the globe, considered me, as an American, to be a source of blame or a prospect for hope. It was very strange. If you asked me to come up with a dozen words to describe myself, "American" would not necessarily be among them. But my country defined me in this international peace conference. And, as an American, I bore an incredible responsibility for things that were or were not done in my name. It became clear to

Right: Students created a peace banner and marched with it to the World Court.

Below: At the conference, Archbishop Desmond Tutu said, "In this century, we have learned that we can be horrible and we can be wonderful."

Photos by Patrick Sweeney



me that people from every corner of the world were looking to my country to set an agenda for putting an end to war. They see us, as Americans, as having power. And they yearn for us to see the light.

Clearly, we are in a position to give them reason for hope—as well as cause for fear. We currently have over 10,000 nuclear warheads, on launch-within-minutes alert, positioned to strike any major city within a half hour. According to the Congressional Budget Office, the United States spends upwards of \$20 billion a year to maintain our nuclear arsenal.

For those who are looking to the United States for moral leadership on this issue, we have to realize that nuclear disarmament is not even on the radar screen for the national agenda. It's been over four decades since President Dwight D. Eisenhower proposed a ban on all nuclear testing. After years of sidestepping the issue, last fall the Senate decisively rejected the Comprehensive Test Ban Treaty, halting the momentum that so many other countries had been building toward a safer world.

It's strange what we've come to accept without batting an eye.

We need to talk about how very dangerous this situation has become. Unfortunately, I have found, this is not as easy as I had hoped. It's one thing to talk about the need to reduce nuclear arms among

other peace activists. We certainly need to keep those conversations going, to keep each other informed and energized. Through phone calls, e-mails, and demonstrations, I've stayed in touch with a number of peace activists who attended the Hague conference. But it is quite a different thing to talk about nuclear disarmament with those who do not share our point of view or who simply don't care. I am still trying to find a way to connect with those who feel that I'm taking this whole thing just a bit too seriously, those who feel that I'm warning them that the sky is falling.

How can we break through the fog that surrounds the issue of nuclear weapons? I brought back a T-shirt from the Hague that claims the campaign for nuclear disarmament is Europe's largest single-issue peace movement. The woman who was distributing the shirts ventured to say that she assumed Americans don't care as much about nuclear weapons because our country is so remote from most others. In Europe, she explained, "we're all neighbors."

She could be right. Perhaps our distance gives us the illusion that we're out of harm's way. Or maybe we just have an adolescent need to be the biggest kid on the block. Whatever the reason, as peace advocates we need to raise the level of awareness in this country about the need for nuclear disarmament.

While at this international conference, I spoke with people from Iraq, Norway, Britain, Germany, Indonesia, Cambodia, Vietnam, Rwanda, Sudan, India, and Pakistan who were gravely troubled about the possibility of having a bomb dropped on them. They were looking to me, as an American, to be able to do something



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—Marjorie Schier, Falls Friends Meeting,
Fallsington, Pa.

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about it. And without knowing what in the world I'd do, I promised them I would not forget their voices.

We have to speak truth to power. But how?

For starters, we are in the midst of a presidential election, which gives us two options. First, there's the current president, who is keenly aware that he has very little time remaining to leave a lasting legacy. By all accounts, he has become very reflective, particularly late at night. He knows the clock is ticking, and he wants nothing more than to add meaning to his tenure. We should do whatever we can—write, demonstrate, or send him a T-shirt—to convince him to take a definitive stand on nuclear arms reduction—for our future, and for the way he will be remembered. As a nonthreatening, symbolic, yet significant gesture, here's a suggestion: one month before the end of his term President Clinton could have one nuclear warhead dismantled. Just one. It would become a truly incredible day of hope and possibilities. Then, the next day, two nuclear warheads could be dismantled. Three the next day. And so on. By the end of his term, President Clinton will have slowly introduced the idea that living without nuclear weapons is a viable reality. Just imagine it: if he were to start this with 31 days left to his term, we would eliminate just shy of 500 warheads by the inauguration of our next president. True, this would just put a dent in our current supply of nuclear weapons. But it could ease us into something much bigger; at the very least, it would send an irrefutable signal to the other nuclear nations that we want to live together—without the strange illusion of security that comes from knowing that we are able to wipe each other off the face of this earth.

Our second clear course of action is to promise our votes to whichever presidential candidate takes the strongest stand on reducing nuclear arms. The candidates are searching for issues that will define them. Their pollsters are listening, waiting for us to make a decisive sound. We can help them determine that abolishing nuclear weapons is vitally important—for their elections and for our planet.

Third, I would offer that, now more than ever, women are ideally poised to lead us on a new path of hope. This election could be one of the closest in recent memory. And women, united behind peace causes, in a compelling, all-

inclusive campaign, could control the outcome. Both presidential candidates are astute enough to realize that this election can hinge on the votes of women. Through hope, the right vision, and sheer will power, women can lead the way to dismantling the war machinery that men built out of generations of fear, lack of trust, and a need to dominate. This last Mother's Day in Washington, D.C., women demonstrated incredible strength, taking a clear stand in favor of gun control legislation. Nuclear disarmament is a natural next step. When it comes down to it, nuclear weapons are really the ultimate big guns. It is a very similar issue, just on a larger scale. The stage is set. We need to rally behind our mothers, our sisters, and our daughters. It is our chance to change history.

I can't help thinking about what Jodi Williams, the Nobel laureate known for her work to ban landmines, said during the convention in the Hague: "People are constantly asking me, 'How do you lead?' And I tell them, 'There is no manual. You just do what you know is right, what needs to be done, and others will follow.'"

The fourth thing all of us can do is to talk openly about the need for nuclear disarmament. We have to create a buzz. We can make this an issue whose time has come. Now, as the new millennium kicks into high gear, we have to address the most dangerous military legacy of the last century. We can no longer stand by quietly as more and more technologically advanced weapons are built. We have to demonstrate that we humans are capable of evolving.

As peace activists, we need to make nuclear abolition a top-of-mind priority. Surely, grassroots groups such as Abolition 2000 have shown us how to start making this happen.

Our voices must resound.

We cannot equivocate.

It would be unconscionable not to try to do something if we saw an accident about to happen. What if we could stop it? It is possible. At the end of the day, if we don't resolve the nuclear issue, every other concern could be a moot point. As voices for peace, as representatives of this planet, we need to initiate a national debate about how serious the nuclear threat has become.

As Arundhati Roy says, "we need to take this personally." Our hopes can prevail over our fears. It's our chance to make a difference. If not us, who? □

Elizabeth Gray Vining: Portrait of a Writer

by Margaret Hope Bacon

When Elizabeth Gray Vining died on November 27, 1999, headlines described her as "Tutor to a Future Emperor" (*New York Times*) and "Tutor to Royalty" (*Philadelphia Inquirer*). At her memorial service, held at Kendal at Longwood in Kennett Square, Pa., on December 18, the Japanese ambassador was present, and tall baskets of white lilies and chrysanthemums, sent by the Japanese government, were banked behind the head of meeting. Many of the messages referred to the four years she spent tutoring the crown prince of Japan and to her contribution as a teacher to world peace.

Elizabeth Vining would be grateful for all that was said of her. But the words that would have come closest to speaking to her condition came from her friend and fellow author, Mary Morrison: "Elizabeth saw herself as a writer. As she said in *Being Seventy*, 'this is my real life, writing. Other events have been dramatic, have shaken me to my depths and rebuilt me, marriage especially, and my Japanese experience. But day in, day out, year in, year out, writing has been the basis of my life.'"

At the age of 5, Elizabeth announced, "When I grow up I am going to write the best book in the world." At the age of 13, she had her first short story accepted for publication, earning the lordly sum of \$2. At age 23, she sold her first book for girls to Doubleday. Thereafter, throughout most of her long life, despite occasional interruptions, she wrote almost daily. The result was a list of 25 books, numerous articles, poems, short stories, meditations, speeches, and pamphlets. She earned three honorary degrees for her books and lectured widely throughout the country. Groups formed to study her work. In 1943 she won the prestigious Newbery Award for her children's book *Adam of the Road*.

Margaret Hope Bacon is a member of Central Philadelphia (Pa.) Meeting.



Elizabeth Gray Vining in about 1978

Born and raised in Germantown, Pa., daughter of a Scots businessman and his beautiful and gentle wife of New Jersey Quaker background, Elizabeth Gray grew up as an Episcopalian and attended Germantown Friends School and Bryn Mawr College, writing all the time. Like most writers, she suffered at first from occasional rejections and found on graduation from college that she could not support herself as a full-time writer.

After six months of searching, she took a job as a teacher of English, civics, and history in Asbury Park, New Jersey. Not liking that teaching experience much, she then enrolled in a course in library science at Drexel Institute. For her first job, Drexel sent her to the cataloguing department of the library of University of North Carolina in Chapel Hill. After a year of this, she returned north to be with her widowed mother and taught English composition for a year at the Ogontz School in Rydal, Pennsylvania.

In Chapel Hill she had met Morgan Vining, a tall, handsome man from Texas who had fought in the First World War and was now associate director of the ex-

There are never too many good stories.

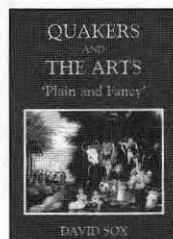
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Louise Richardson Rorke (1878-1949) was an active Quaker throughout her life and was editor of *The Canadian Friend* from 1936 until shortly before her death. Her literary work appeared in the *Canadian Magazine*, *Courier*, *Maclean's*, *Canada Monthly*, *The Home Journal*, and *The Canadian Countryman*.

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tension department of the university. They became engaged and were married in January 1929. It was, according to Elizabeth, a wonderfully happy marriage, but it was to be a brief one. In the fall of 1932 the Vinings moved to New York City so that Morgan could pursue a doctoral program at Columbia University, and the following fall, on their way to visit Yale, they were involved in an automobile accident that killed him instantly.

Dangerously injured herself, Elizabeth had to struggle for many months to accept this catastrophic loss. Visiting friends in Florida, she had read in Emerson's *Essays* a passage that spoke to her:

Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away and he sweeps serenely over God's depths into an infinite sea.

Her talent, Elizabeth Vining thought, was a small one but not to be dismissed. She had already published several additional children's books under the name of Elizabeth Janet Gray. Now she decided to return to a book on young Walter Scott she had once planned to write. She went to stay in Washington, D.C., so she could do research in the Library of Congress, while planning a trip to Scotland that summer.

While in Washington that spring, she began attending Florida Avenue Meeting, as Friends Meeting of Washington was then called. "My search for meaning had taken me that winter into many lanes and some blind alleys; in the end I returned to the Quaker meeting of my childhood and of my New Jersey ancestors," she wrote in her autobiography, *Quiet Pilgrimage*. "It was the silence that drew me, that deep, healing silence of the meeting at its best, when the search of each is in-

tensified by the search of all, when the 'gentle motions,' the 'breathings and stirrings' of the Spirit, which is within each and beyond all, are expectantly awaited and often experienced."

As she entered more fully into Quakerism, Elizabeth Vining began to feel that she ought to use her talents in writing to the benefit of the Religious Society of Friends. After her book on Walter Scott, she turned to researching and writing the life of William Penn, producing a biography that proved valuable (and was republished by Philadelphia Yearly Meeting in 1986). She also became active at Pendle Hill, serving as head resident in the summer of 1938 and joining the publications committee, on which she sat for many years, some as chairperson.

Elizabeth Vining had become a pacifist long before she joined Friends, and during World War II she sought ways to put her talents to work in the cause of peace. To that end she went to work for American Friends Service Committee in 1945, hoping to be useful in postwar reconstruction. Instead, she found herself in the Publicity Department, assisting John Rich in writing articles, folders, and appeals. There is a delightful story, which may be legend, that at one point Elizabeth circulated to all the relevant departments a draft of an article she had written and had it returned to her covered with comments and suggestions. She took the whole thing, according to this tale, and threw it straight into the wastepaper basket and returned to her original version.

With the war over, Elizabeth Vining prepared to leave AFSC in June 1946 and return to full-time writing. One day in May, Sam Marble, head of the Japan desk of AFSC, asked her if she would be willing

**Vining and her
secretary Tane
Takahashi in the
study of her
home in Tokyo,
1948**



Quiet Pilgrimage

to have her name suggested as a tutor for the crown prince of Japan.

At first she thought the idea fantastic, since she knew nothing of Japan and had very little experience teaching, but as she thought it over and spoke with friends, she began to realize that it might be the answer to her prayer, "Here I am Lord, use me as Thou wilt." So she let AFSC put her name forward, and to her amazement, she was selected.

The story of her four years in Japan, her growing friendship with the imperial family, and her deep bonding with the boy who was to become emperor is told in her bestselling book *Windows for the Crown Prince*, as well as its sequel, *Return to Japan*, in which she described her trip to be present at the crown prince's wedding. The whole experience shook her to her depths, she said, and colored the rest of her days. The friendships she made in Japan, the visit of the crown prince to her house in Mt. Airy, and the contacts with the royal family that continued well into her 90s added a rich layer to her full life.

Still, she was a writer. Having returned to the United States in 1950 to accolades, and having written her book, she settled down happily to researching and writing her next book, *The Virginia Exiles*, the story of the Philadelphia Quakers who were considered disloyal during the American Revolution and sent to Winchester, Virginia, for a time. She had first thought of writing it as a work of history, but she decided it would have more appeal and reach a wider audience as fiction. She achieved this by dropping one historic character and replacing him with a fictional one. The book came out in 1955 and was her first adult novel to be published, although she had written two others.

Thanks to *Windows for the Crown Prince*, she now had a publisher, J. P. Lippincott, and an editor whom she trusted, a combination any writer might envy. She continued to write steadily for many years. *Friend of Life*, the biography of Rufus Jones, was published in 1958; *Take Heed of Loving Me*, a novel based on the life of John Donne, in 1963; *Flora, A Biography*, the life of Flora MacDonald, who helped Prince Charles escape from Scotland, in 1966; *I Roberta*, a novel set in Southern New Jersey, in 1967; *Quiet Pilgrimage*, her autobiography, in 1970; *Being Seventy, The Measure of a Year* in 1972; and *Mr. Whittier, A Biography* in 1974. She did not forget her younger readers, and in 1962 she published *I Will*



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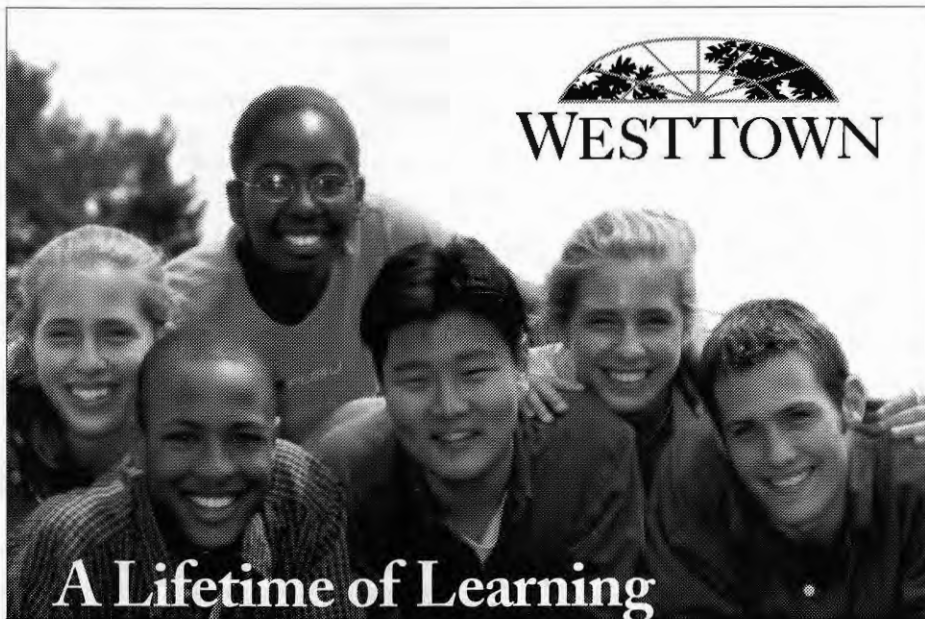
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Adventure, the story of a theater-mad boy who met Shakespeare, and in 1972, *The Taken Girl*, a tale of the underground railroad in Philadelphia. In between were many pamphlets and lectures, such as the Ward Lecture on *Women in the Society of Friends*.

As the Bicentennial of the American Revolution approached, Elizabeth Vining decided to turn *The Virginia Exiles* from a novel into a work of history. As a member of the Friends Historical Association she knew how much benefit this would bring to scholars studying the Revolutionary War period, as well as the history of the Religious Society of Friends. She gave the annual FHA lecture on this topic in November 1976 to a crowd that overflowed the usual meeting room and filled the West Room of Arch Street Meetinghouse in Philadelphia. Along with the history of the exiles, she told her audience of her troubles in having the book published. Her regular editor had left the publishing house, and her material had been lost.

After years of success she faced rejection at the age of 74. It was unquestionably a blow. In addition, she was now at the Quaker retirement community Kendal at Longwood and commuting to research libraries was difficult. She had published 25 books, and that, she decided, was enough.

"That I have never been the writer that I wanted to be has not greatly diminished my satisfaction in the work of writing," she wrote in *Quiet Pilgrimage*.

In spite of the anguish and the disappointment, I have never contemplated not writing. There must be many people like me who are not first-rate writers but are born writers, who write because we would rather write than do anything else, because we are fulfilled by writing, because in some way we feel guilty when we are not writing, as if this were a task set before us and we must be about it. . . . I like the actual writing, and the times when it goes well, when everything else fades away and one feels as if one were taking dictation or simply describing a scene that unfolds



Elizabeth Gray Vining writing in her attic study in Philadelphia, 1950s

before one's inner eye, are pure heaven.

Those moments of pure heaven she experienced she passed on as gifts to her readers. I will never see spring snow dripping off blossoming azaleas, or fog thick as cotton wool on Mount Desert Island, or first hear the hermit thrush in Maine woods, without remembering her words. On a cold, windy day in late April when I stood on a highland on the Island of Skye at the memorial to Flora MacDonald, the light cutting through mists to gild the turbulent North Sea was just as she had painted it for me.

In 1990, when she was 88, Elizabeth Gray Vining was honored by the Pennsylvania Center for the Book with a lifetime achievement award. The auditorium in the Free Library of Philadelphia was filled with admirers, and speeches were made praising her accomplishments. Elizabeth sat at a little card table that had been hastily found when the library staff realized she could not stand. She had been ill, and her friends had wondered if the occasion would be too much for her, if she would be able to respond. But as the ceremony continued, Elizabeth visibly brightened. In the end, she was asked to speak.

"I am speechless," she said. "The writer is without words." And then she added, with characteristic graciousness. "It is you, it is my readers, who have made it all possible." □

Allah Is Merciful. Perhaps Allah Needs Me.

by Patricia Cockrell and Marnie Clark

Everybody liked Shaman as he was growing up, and he liked everybody and everything. He lived in a Muslim village with a Russian name—Sernovodsk—in Chechnya. It was a pretty little town in a green valley, with small farms around and hills beyond. The people were proud of their agricultural college and their schools. Everyone liked to come to their hot sulfur baths. Life was good in Sernovodsk.

Before the war Shaman worked in a bakery, but that was only part of what he did. He liked mechanics and electronics and construction and Beethoven—and rock music. He had the reputation of being able to mend practically anything, from cars to sewing machines. He was a popular, happy-go-lucky person, and no one dreamed that he would turn out to be a hero.

When he was 24 he decided he should earn more money to help his parents support his younger brothers. So he left his family and his job and all his friends and his hobbies and went to Moscow to get a job that would pay him more. But he didn't stay long. Trouble was starting at home. Everyone was afraid war would come, and it did.

When Shaman heard about it, he took the first plane back to his Sernovodsk. There happened to be foreign journalists on the plane and Shaman got to talking with them. They offered him \$1,000 to be their guide and driver to the city of Grozny, where the fighting was going on. Shaman accepted their offer.

In Grozny Shaman found a world of total horror—bombs and dead bodies, ruined buildings, shattered glass and

rubble, broken furniture, scattered belongings everywhere. On top of one pile he saw a wedding photograph and wondered where that smiling bride and groom might be now.

To his surprise, he found that there were still people alive in the midst of this horror, living in basements. Most were Russians, but there were Chechens and Azeris and others too—all huddled together, terrified and helpless, without food, water, heat, or light. Their national differences didn't seem to matter any more.

Shaman promised to bring them food, water, and medicine and he kept his promise—not once but many times, buying supplies with the money he had earned from the journalists. Often one of his brothers, Adlan, went with him to help. Somehow, using back streets, running and dodging, Shaman and Adlan managed to avoid snipers, take in supplies, and even bring out sick and wounded people. Once Shaman's car was hit, and often he heard the whistle of bullets, but somehow they all missed him. Once he even had to change a tire near where shooting was going on.

"Allah is merciful," he told himself. "Perhaps Allah needs me."

Then his own village became blockaded and it became dangerous and difficult to drive in and out. Once he walked 43 kilometers (about 26 miles) over the mountains to take food and medicines to survivors in another village that had been bombed. When he discovered that the Russian soldiers were also cold and hungry, he even brought food for them. To Shaman, no person in need is an enemy.

Meanwhile, the people in Shaman's village refused to let the war be their whole

life or their whole picture of reality. They set up a peace camp on the main road into their village. There they held regular prayers around a campfire in a makeshift mosque. All winter people lived in this camp. But when spring came Sernovodsk was bombed and thousands of people fled out of Chechnya—Shaman's family among them. Luckily, Shaman and his family all survived the bombing. For many months they lived as refugees with friends in Ingushetia.

Even there Shaman worked for peace and human rights. He knew that neither the people in Chechnya nor his friends in Russia wanted war. He kept looking forward to the time when he would be able to return to his country and raise a family of his own in peace.

That time finally came. The fighting stopped, and Shaman and Adlan and the rest of their family and many of their friends returned to Sernovodsk. They



Olesya Homichenko

These stories are reprinted from Lighting Candles in the Dark, a bilingual Russian/English book of stories and children's artwork about people who showed bravery and courage as they dealt nonviolently with dangerous or difficult situations. This Russian edition is based on the 1994 book published by Friends General Conference and grew out of the ministry of many Friends in the United States and the former Soviet Union. For more information, contact Janet Riley at <jriley@slonet.org>.

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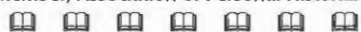
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found much of it destroyed—over 400 houses gone but they started right in rebuilding. Best of all, Shaman found a lovely young girl and married her. Her name is Milana. They now have a baby girl who was born on Christmas day. Her name is Diana.

Shaman is building more than just a home for his new family. He and Adlan with the help of Chris, a young British Quaker, worked hard to set up a mill where grain can be ground. The mill can make about 50 sacks of flour a day to give to people in need in southwest Chechnya.

Meanwhile, Adlan and Chris opened a center in Grozny to help children who were hurt both emotionally and physically by the war. The center is called "Little Star." Psychologists, nurses, and teachers from Russia, Chechnya, and Britain also helped. Now these children can laugh and play again, as children should be able to do.

Shaman and Adlan and their friends show us again that somehow, even in terrible times, the human spirit can be stronger than the violence and hate that seek to dominate it. □

From Autobiography

by Yevgeny Yevtushenko, translated by Michael Henry Heim

In 1944 Mama and I returned to Moscow. And for the first time I saw our enemies. About 20,000 German prisoners—if I have the numbers correct—were to pass through the streets of Moscow in a single column.

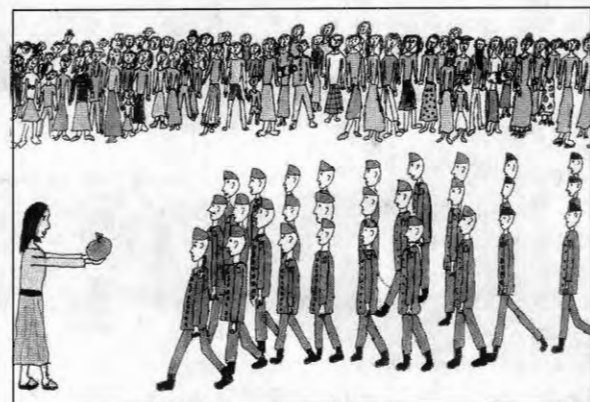
The sidewalks were crowded with people. The soldiers and police could hardly hold them back. They were mostly women, Russian women with hands rough from hard work, lips unaccustomed to lipstick, and thin, stooped shoulders that had borne the brunt of the war. Every one of them must have had a father or a husband, a brother or a son killed by the Germans. The women gazed in hatred at the spot where the column of German prisoners was due to appear.

There it was at last.

First came the generals, sticking their arrogant chins out, pressing their scornful lips together, everything about them aiming to show superiority over their lowly victors.

"They smell of deodorant, the bastards," said someone in the crowd. The women clenched their fists. The soldiers and policemen battled to hold them back. And suddenly something happened to the crowd.

The people saw a column of German soldiers, emaciated, unshaven, all in pitiful rags and filthy, bloodstained bandages.



Leaning on their comrades' shoulders or on crutches, they walked with their heads bowed low. The street fell silent; the only thing you could hear was shuffling boots and creaking crutches.

All at once I saw an elderly woman in tattered boots lay her hand on a policeman's shoulder. "Let me through," she said. There was something about her that made the policeman step aside. The woman went up to the column of Germans, took something wrapped in a kerchief from inside her coat, and unfolded it. It was the heel of a loaf of black bread.

She stuffed it clumsily into the pocket of a soldier so exhausted he could scarcely stand.

And suddenly women started running up to the soldiers from all sides, shoving bread, cigarettes, anything into their hands.

They were enemies no longer.

They were people. □

Olga Timoshenko

The Annual Review of Books

Some years ago, the late Sandra Cronk, author of *Dark Night's Journey*, introduced me to the Benedictine discipline of *lectio divina*. A former Pendle Hill teacher and co-founder of School of the Spirit, "Sonnie" was a scholar and writer whose single-minded commitment to God illuminated a spiritual path that was designed to help us live trustingly within the Light even as we live within the world.

It can be a difficult path. Many of us find that it's frequently hard to see more than a few feet ahead, and the only source of illumination is a Light from which we frequently turn away—or cover so others won't see it.

Fortunately, one of the strategies Sonnie suggested that makes scrambling around on this path a bit easier is *lectio divina*. Originally meant as a meditative reading of Scripture done on a daily basis, *lectio divina* has evolved over the centuries to simply mean "spiritual reading." It's intent is to ground us in the Spirit every day, and to allow us the opportunity to stumble across a word, a phrase, a sentence, or a concept that will resonate within our souls and allow us to expand our vision—to see that next step on the path that will suffice it, and us, with Light.

Many of the books reviewed on the following pages lend themselves well to this practice. They don't have to be read in a linear way, page by page from front to back. Instead, you can pick one up, center yourself, then open the book and flip through its pages until a word or passage or thought catches your heart. After that, you don't have to do anything more. Just live with it in the Light for however long you're led to do so.

It will change your life.

—Ellen Michaud

The Barn at the End of the World: The Apprenticeship of a Quaker, Buddhist Shepherd.

By Mary Rose O'Reilly. Milkweed Editions, 2000. 317 pages. \$22.95/hardcover.

Mary Rose O'Reilly's spiritual journey has taken her from convent to Quaker meeting to sheep barn to zendo and back to barn and meeting. Her description of her journey is searching and wise, and also very funny. It's also wonderfully physical.

My first reading of this book was in a single, greedy gulp borrowed from a friend who'd whetted my appetite by sharing bits as

she'd read. I couldn't put it down. Here was a kindred spirit who had found new links between body and spirit in learning to tend sheep. And here was a very gifted writer.

The second reading has been even better. My husband and I try to do evening milking together (we're currently hand-milking one cow, twice a day). And sometimes we talk, or share silence while listening to the birds and insects and the swish of milk into pail. But often one of us reads aloud, while the other milks. Not just any book—we're looking for deepening and some sort of poetry, since this way of reading sinks deep (Wendell Berry, Henri Nouwen, and Kathleen Norris have been favorites). So we've spent a lot of time with Mary Rose O'Reilly this summer. Reading this way, usually just one chapter an evening, there's time and space to hear nuance, to let what she's sharing swirl around, to sometimes comment or respond. (Sort of like the cud-chewing being done by the cow, actually.)

We've appreciated her farming insights, from profound ("Farmers are always, at some level, rehearsing their own deaths: they die, we die") to visceral (distrust of husky dogs near livestock) to wry observation (being perceived as so "other" when in a coffee shop in barn clothes). She understands the spiritual gift and discipline of chores; she describes well the good silences that are part of barn conversation (much like those in meeting for worship).

Her experiences in Thich Nhat Hanh's Buddhist monastery of Plum Village constitute the middle segment of the book. The stories make her explanations of Buddhist thought accessible; as she wrote about her roommates, I remembered Bill Kreidler's comments about life sending us lab practice. Her comparisons of Christian and Buddhist belief are fascinating, and her understanding of Buddhist practice as frame for other faiths was a new concept for us. And her tales of hunger, community, cross-cultural miscommunication, and struggles with ego shine with pain—funny—truths.

The book presents puzzles, too. O'Reilly is clear that her "religious nature is omnivorous." I understand this conceptually, but find it difficult to translate into the daily give and take of participation in a particular faith community. As farmers, we missed a sense of connection to a particular piece of land. Probably because she was working in a college teaching barn, her sheep didn't seem caretakers of land as are most of the sheep we know.

Nevertheless, this wonderful, thought-

provoking, many-leveled book should be read. Read it slowly; read it aloud; savor it. There's so much here: spiritual direction, reexamining a life's work, raising and loving and letting go of children. There's Gregorian chant and Sacred Harp, appreciation of good food, and many observations about possessions and simplicity. Even her eye for current customs of Quaker dress is sharp. (We look about our meeting now and laugh.)



© Beth Crowder

But most of all, there's honesty, a spirit of adventure, and a deep hunger for discovering a true path. Thank you, Mary Rose—and we hope you'll come to western Massachusetts someday for a visit!

—Jill Horton-Lyons

Jill Horton-Lyons is a member of Mt. Toby Meeting in Leverett, Mass. She and her husband raise sheep, poultry, and a few cows at a faith-based teaching farm.

Cultures of Peace: The Hidden Side of History

By Elise Boulding. Syracuse University Press, 2000. 347 pages. \$24.95/paperback; \$49.95/hardcover.

Known to me as "the grandmother of the peace movement," Elise Boulding is someone I've long admired for her work and leadership as both sociologist and activist. Not unexpectedly, her latest book truly provides us with a full study of peace and peaceableness.

Reading it while the United Nations has been preparing for its Millennium Summit of world leaders, I am already seeing their efforts through new lenses. In particular, after having just finished sections dealing with the

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formation, obstructions, and the potential of the UN, I find myself feeling at first grateful that such an organization and a gathering exist—yes, there is a strong desire for peace and justice—yet I feel saddened by the “business as usual,” “the few over the many,” “only the approved of and ‘recognized’ voices may speak” pattern that all reports of the summit suggest.

Defining her subject as “a culture that promotes peaceable diversity,” Boulding divides the work into three sections. The first covers a history of peaceableness, supplying us with what most histories (which predominately record the formation of civilization through wars and conflicts) omit: the stories and ways of peace, cooperation, and non-violence that are present throughout the ages. Reading of the “peace-consciousness” of all religious traditions, along with societal and organizational undertakings for peace culture, I learned how deeply fundamental the desire for harmonious living is. The existence of and desire for a culture of peace, I now believe, is truly older than dirt.

The essays in the second section provide evidence of peaceable yearnings, behaviors, and movements that have taken place during the current age. Some history, practices, and contributions of the three historic peace churches (Quaker, Mennonite, Brethren) are included here. Also discussed are the contributions of women and the women’s movement, men’s movement, and examples of youth-involved initiatives.

The last, and lengthiest, section focuses first on the systemic structures that have led us away from peaceableness, and then on the efforts and capacity for transformation. In short: our troubles and our tomorrow.

While some readers might feel the future of a culture of peace is bleak, the history section contains an example of a society that changed from a warrior to a peace culture, which shows us how the next 30 years could be, and how a peace culture could be developed.

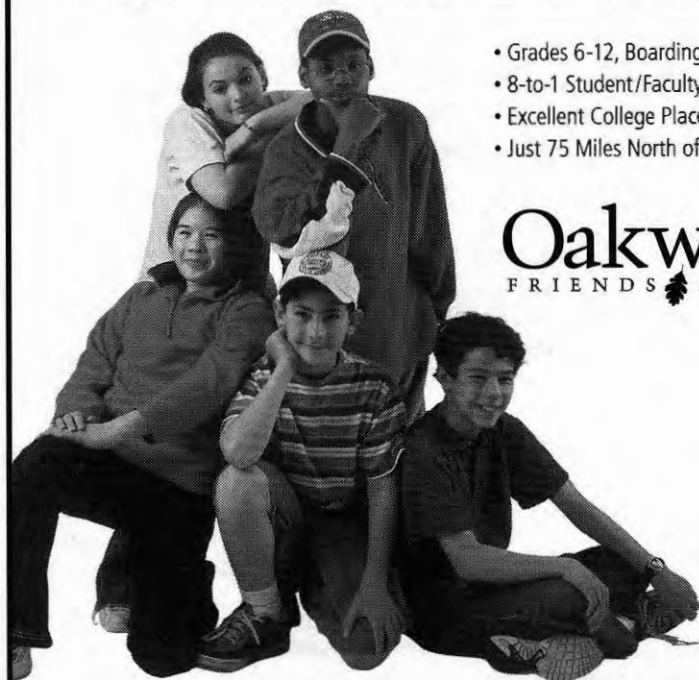
For the many peace and conflict programs now established at academic institutions across the world, *Cultures of Peace* would be an excellent text. It would enhance the future practitioner’s or activist’s speaking points, alternatives, and directions. It also provides some wonderful jumping-off points for researchers.

There were many reports and figures that, though effective, felt outdated to me; their update would prove illustrative of further developments.

—Sandi Adams

Sandi Adams, a member of Germantown Meeting in Philadelphia, Pa., now attends Wilmington (N.C.) Meeting.

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Communities Directory: A Guide to Intentional Communities and Cooperative Living

By the Fellowship for Intentional Community.
3rd edition. 2000. 456 pp. \$30/paperback.

I grew up in Bryn Gweled Homesteads, an intentional community near Philadelphia, and spent a good part of my childhood figuring out that most people *didn't* grow up in communities like mine.

In the simplest terms, intentional communities are groups "of people who have chosen to live or work together in pursuit of a common ideal or vision." Most, though not all, share land or housing. Beyond that, the Fellowship for Intentional Community, which publishes both the *Communities Directory* and *Communities* magazine, requires only that communities not advocate violent practices and that there be no interference with "members' freedom to leave their group at any time." The oldest community it lists goes back to the 1890s, although the vast majority have come into existence since the 1960s. With the largest decade cohort (255 communities) appearing in the 1990s, intentional communities are clearly a growing phenomenon.

The *Communities Directory*, appearing here in its third edition, is a guide to 728 of these communities—mostly in North America, but also on other continents—with a brief description of each. A cross-reference chart provides information on the primary purpose or focus of each community, how long it's been in existence, size, how frequently people eat together, how major decisions are made, and several other characteristics. Maps make it

easy to locate communities in any given area.

In addition, the *Directory* contains feature articles on what intentional communities are, resources, reading lists, and indexes. It will be invaluable for anyone seeking an intentional community to live in, or thinking of creating one. It will also interest others who simply want to learn something about the yearning of the human spirit for community in all its manifestations.

I especially enjoyed the article by Jillian Downey and Elph Morgan on how they produced this edition, working according to an 18-month plan—during which time they were based at four different communities that provided "support and infrastructure." Congratulations to them both, and to the communities that supported them, for a job well done!

—Robert Dockhorn

Robert Dockhorn, a member of Green Street (Pa.) Meeting, is Assistant Editor of *FRIENDS JOURNAL*.

No Future without Forgiveness

By Desmond Mpilo Tutu. Doubleday, 1999.
287 pages. \$23.95/hardcover.

This remarkable book by Archbishop Desmond Tutu is about the work of the Truth and Reconciliation Commission in South Africa and is based on the experiences of its two-year existence. The story is neither pretty nor easy to read because it deals with more than 40 years of life-and-death struggles, oppression, injustice, arrogance, and vicious racism. This is a book that documents the real experiences of real people; it does not draw neat or tidy conclusions.

My reading of the book was as emotional an experience as I have had for a long time. I have been to South Africa only once, in 1995. But ever since I saw the images of joy from South Africa in the early 1990s, when hope for freedom began to seem more than an impossible dream, I have felt an affinity for this beautiful country and its native people. The picture of Desmond Tutu, dressed in his bishop's garb, large cross bouncing on his chest, his smile almost literally ear to ear, dancing in the streets with his friends will remain in my mind and heart.

I have had several opportunities to be with Desmond Tutu, in this country as well as in South Africa, and I admire his incisiveness, brilliance, keen sense of humor, compassion, and most of all that everything he says and does is based on a clear and deep commitment to the Christian gospel. His practical spirituality is, for me, humbling and a model.

Desmond Tutu accepted the call and chal-

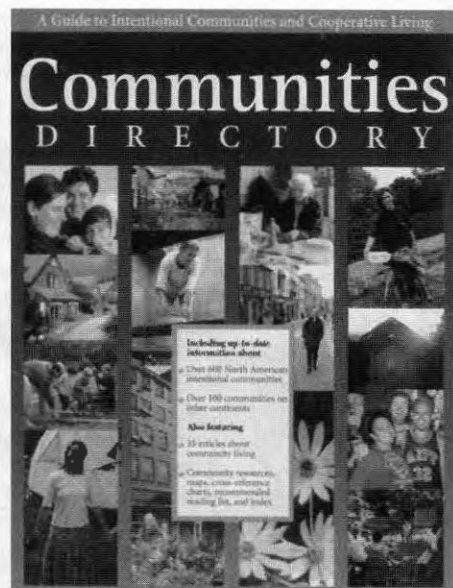
lenge of chairing the Truth and Reconciliation Commission. This book is his story of the commission's work, told from his perspective. He admits to all of the human emotions—anger, tears, laughter, fear, discouragement, and many more subtle responses—as he offers vignettes and episodes from the hearings. The book focuses on testimony by individuals, yet the reader is never allowed to forget the magnitude of the crimes against the millions of people over the long time period being heard by the commission.

The uniqueness of the book is that it focuses on the forgiveness process, on healing, and on how an entire people, both victims and perpetrators, build a future of reconciliation and peace. It is clearly Christian (it could not be otherwise, coming from Tutu's pen), but it is not about cheap grace and is unmarred by sappy sentimentalism. Instead, what Tutu offers is a tough-minded description of human dreams and human failings before a God who loves every single person.

Imagining a future of peace is the vision at the center; the vision is never lost, although it is sometimes hammered. And it is clear that religion is very near the center of the battle. Tutu felt so clear that the process was absolutely imperative if South Africa was to have any hope of a peaceful future. With every fiber of his being he believes that telling the truth, establishing a forum where real people can tell their stories and be heard respectfully with hope of humble anguished remorse, a respectful apology, and a sincere request for forgiveness—this is the only process that can be truly cathartic, even though he knew it would be messy, in some ways incomplete (how can you hear from millions of people, one by one, in a limited time period?) and difficult in ways both envisioned and unforeseen.

This book is about a people's struggle for justice, but not justice only. There is no justice without reconciliation, peace, forgiveness, and reparations. We are seeing in today's news that, even though the Truth and Reconciliation Commission has completed its work, the process goes on and is not easy or clean. Forgiveness is hard, but the victim who refuses to forgive is to remain forever a prisoner of the perpetrator. And the perpetrator who cannot acknowledge the horror of his action and ask for forgiveness dehumanizes himself and becomes less capable of love and caring interaction and is therefore forever held captive by his behavior and his victim. The future of the new South Africa must be built on this kind of forgiveness, justice, grace, understanding, and cooperation.

I found it interesting that Tutu cautions not to "despise the value of seemingly small symbolic acts that have a potency and significance beyond what is apparent." He gives



examples: shaking hands with the "enemy"; being photographed with an adversary; being careful with language, moderating it—"opponent" rather than "terrorist," for example.

Several days after I finished reading the book, I was reminded that I have a personal relationship, broken for nearly ten years, which I need to attend to. I was wronged and deeply hurt. Several years after the event, the person contacted me and after long explanations/justifications for the wrong, asked for my forgiveness. I responded with a kind of conditional forgiveness, which, after a few more exchanges, left the ball in the other person's court.

There has been no further contact for over six years. As I thought about this relationship, I was brought to tears, realizing how little there is to forgive compared to the mothers of South Africa whose children, husbands and brothers have been cruelly murdered. Why would I hold on to my self-righteous justification any longer? How could I? The book has that kind of effect—bringing the reader right back to personal daily life and the need for forgiveness and reconciliation in all kinds of situations.

In a similar way, the book set me thinking about my own country—the United States of America. What can we do about the subtle, and destructive, apartheid in this country that keeps us from being a nation, a people of truly equal opportunity and hope? Tutu says, "It may be, for instance, that race relations in the United States will not improve significantly until Native Americans and African Americans get the opportunity to tell their stories and reveal the pain that sits in the pit of their stomachs as a baneful legacy of dispossession and slavery."

I also wonder what the Religious Society of Friends might learn from this book. What would happen in our religious community if many meetings took the next year to read and study this book not only for its history and social implications, but for the message to our own faith communities? Friends are not prone to talk about asking for forgiveness, nor do we often explicitly offer forgiveness when asked. There is a kind of embarrassment that allows us to "hmmm" around such a discussion, or go into silence to let the moment pass. Would it be a good idea for us to examine this dynamic in depth? How much of our past divisions have become cemented in our corporate life because we did not "tell the truth," share our feelings, and forgive for the sake of our health and future?

As Tutu writes, "True forgiveness deals with the past, all of the past, to make the future possible. We cannot go on nursing grudges even vicariously for those who cannot speak for themselves any longer. We have to

accept that what we do, we do for generations past, present, and yet to come. That is what makes a community a community or a people a people—for better or for worse."

Tutu's sense of humor shines through at many points, but make no mistake—this book is not easy reading. There are grim, even gruesome, stories; the book deals with reality. But the theme of forgiveness is ever present and more powerful with each story, each breakthrough. We meet both Winnie Mandela and F.W. DeClerk. We see and hear from both black and white victims, white and black perpetrators—the numbers are grossly unequal, of course, and that fact is never lost in the book.

But as Tutu points out, "Our experiment is going to succeed because God wants us to succeed, not for our glory and aggrandizement but for the sake of God's world. God wants to show that there is life after conflict and repression—that because of forgiveness there is a future."

—Kara Newell

Kara Newell, a member of Reedwood Friends Church in Portland, Oreg., is the former executive director of AFSC.

The Power of Servant Leadership

By Robert K. Greenleaf. Berrett-Koehler Publishers, Inc., 1998. 313 pages. \$17.95/ paperback.

Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership

Edited by Larry C. Spears. John Wiley & Sons, Inc., 1998. 398 pages. \$29.95/ hardcover.

Robert Greenleaf spent his entire professional career, from 1926 until 1964, with the American Telephone and Telegraph Company (AT&T), which was then the world's largest telecommunications entity. In most parts of the United States it was a regulated monopoly. This all changed in the years after Greenleaf retired: AT&T was broken up by court order, as the ways in which business is conducted in the United States and throughout the world underwent a revolution. The present-day commercial environment is one radically different from the one Greenleaf experienced. In his 38 years with AT&T, Greenleaf served in a variety of positions, but never one with major corporate responsibilities. His first significant publication, a short essay titled "The Servant as

Leader," came six years into his retirement.

This is an uninspiring base from which to offer advice to the modern business world. Yet in the 15 years following his retirement, Greenleaf was to become a much sought-after consultant to businesses, academia, and foundations. "The Servant as Leader" was followed by more than a score of other articles, essays, and books before his death in 1990. His influence continues to be felt and may even be greater today.

Greenleaf's late blooming success is due to his attempt to synthesize several modern business concepts into a coherent philosophy, often referred to as servant-leadership. This philosophy is not easily summarized—and efforts to do so inevitably distort it by emphasizing one aspect or another. It is rooted in his spiritual life as a Quaker and his belief that a single individual can make a difference. Leadership differs from management or administration in that it provides vision—a sense of



Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership

direction—to an organization. But servant-leadership requires more than vision.

Greenleaf challenged aspiring leaders to ask not "How can I get others to follow my vision?" Rather, with that vision before them, they ask, "How do I meet the greatest needs of my shareholders, employees, and customers?" Moreover, the servant-leader understands that greatest needs may not be denominated in dollars. Such a starting point requires a realignment of all business processes. From this perspective, the act of Jesus washing the feet of his apostles before the Last Supper is the epitome of leadership.

These are two very different books. The first is a collection of eight of Greenleaf's essays. While it is not a good introduction to his thought, it may be of value to a reader who is already familiar with servant-leadership. (A better starting point for the novice may be the original essay, available through the Greenleaf

of *Miracles* was virtually unknown.

Considering that the book details over 150 recorded cures, it is clear that George Fox was involved in a healing ministry. Indeed, it was a requirement of the times that Fox be a "Miracle Worker." No religious leader worth his salt could be seriously entertained as a "Publisher of Truth" unless he also evinced miracles.

Jesus Christ had promised his followers that they would do even greater things than he did. By some accounts, one verse out of seven in the New Testament relates somehow to Jesus and his healing ministry. It is little wonder then that 17th-century English Christians faced with the execution of their monarch and the rise of a host of new religions expected great things from those who professed to follow in Christ's footsteps. George Fox's *Book of Miracles* was his attempt to satisfy both his critics and his followers that Quakerism was a true faith, one especially blessed by God.

George Fox also involved himself with facilitating cures for two rather prominent individuals. On his list of cures were those of Lady Elizabeth Claypole, favorite daughter of Oliver Cromwell, and the young Duke of Gloucester, son of Prince George and the later Queen Anne, who was at the time of the cure the heir-apparent. Fox therefore covered both sides of the fence and placed Friends in a position of win-win depending on whether Parliament or the monarch was to hold sway in ruling England. Henry Cadbury has managed to piece together a whole series of such healings including many that Fox had listed in the extensive index to his *Book of Miracles*.

The actual text of the *Book of Miracles* is only 44 pages. The bulk of the book is Cadbury's 86-page introduction and the brief but excellent forewords by Rufus Jones, Jim Pym, and Paul Anderson. But what we glean from the introduction is well worth the reading. Not only does Cadbury place the *Book of Miracles* within its historical context, we also get a sense of why Fox wrote it and why it was never published as written—essentially, fear of Friends being persecuted as witches.

We further learn from Cadbury's research how important healing work was to George Fox and other early Friends. Fox is quoted about his desire to be a physician (had the Lord not led him otherwise). He therefore carried a physician's bag everywhere he went and collected herbs at the various parts of the world that he visited. Fox even left land to Friends in Philadelphia, a part of which was "intended for a garden, and to be planted with all sorts of physical plants, for lads and lasses to learn simples there, and the uses to convert them to distill waters, oils, ointments, etc."

This new edition of Henry J. Cadbury's

George Fox's *Book of Miracles* will be a most welcome addition to Friends' libraries both public and private. It is a piece of Quaker history that has been largely ignored by most historians. It is also a part of our roots and a partial explanation why we experienced such phenomenal growth during our early years. George Fox and other early Friends were indeed miracle workers—and I look forward to the day when contemporary Friends also see miracles as not only a part of our heritage but also as a possibility for today.

—Richard Lee

Richard Lee, a member of Red Cedar Meeting in Lansing, Mich., is a Quaker healer.

The Light in Their Consciences: The Early Quakers in Britain, 1646–1666

By Rosemary Moore. Pennsylvania State University Press, 2000. 314 pages. \$29.95/hardcover.

Rosemary Moore set out "to bridge the divergence between the theological and historical approaches to the study of early Quakerism" by describing what early Friends wrote on issues they felt were important, then tracing how these writings changed over time.

She examined the most complete body of early material, namely, the pamphlet literature by Friends. She collated data for seven themes on a yearly basis from 1652–3 through 1666, and also looked at anti-Quaker material and Quaker correspondence. She offers fascinating new insights into these early formative years.

Moore reminds us there are no contemporary records of Quaker beginnings. There were no firm lines between sects in the 1640s, and many individuals and groups were experimenting with ideas and practices that eventually became identified with Friends. She sees the factors that enabled Quakerism to grow from an obscure Midland sect to a mass movement as the charismatic personality of George Fox, the way Quaker teaching resonated with the wants and feelings of many people, the quality of some individuals who joined the movement, especially Margaret Fell, and the political protection of Judge Fell and others that enabled the nascent movement to put down strong, deep roots in the north of England.

Moore shows that the institutionalization of Friends took place in stages. Because the loose early movement needed to care for its poor and deal with difficult people, a more formal organization was needed.

By 1653–4 a structure had developed in the north with local meetings whose leaders gathered from time to time at a regional level under the guidance or oversight of experienced Friends, often the men who had first convinced local Friends. A general meeting in late December 1654 at Swannington in Leicestershire took the next step. Moore finds evidence for its decisions in the change in emphasis and content of subsequent Quaker publications and correspondence. Regional meetings developed around the country. Discipline cases, instead of being referred to Margaret Fell, began to be handled regionally. Arrangements apparently were made for vetting, financing, and distributing publications. Theology, or matters of faith, were apparently discussed, as Moore found that after the gathering there was much less variation between individual Quaker writers. The epistle from the Elders of Balby of November 1656 carried the process further in establishing a quite formal structure for Friends' organization. Its postscript, offering a caveat, is quoted at the beginning of most of today's books of *Faith and Practice*.

Moore looks at the varied efforts of Friends to find language to describe their spiritual experiences. Since their emphasis was on the reality and primacy of those experiences, rather than on the theological framework with which they were described, there was at first a fairly wide variety of expression. Friends' writings from the beginning were ambiguous about the role of the death and atonement of the human Jesus. Between 1657 and 1660 there seemed to be an emphasis on the Light to the exclusion of the historical Jesus. My assumption is that Friends at the time were trying to define themselves by their differences with others. Because they were living with the actual experiences of God's presence within and among them, they could afford to allow ambiguity. By the 19th century in North America, Friends were no longer willing to live with such ambiguity and settled the controversy by splitting the Religious Society of Friends. *The Light in Their Consciences* looks at the beginnings of Friends' testimonies in the changed lifestyles of those who joined the movement. The witness for equality, or against privilege, with the refusal to give "hat honor," and the witness for truth with the refusal to swear oaths, were costly personal statements. One's behavior on these issues was the litmus test of whether or not one was a Friend.

In these early years, Friends were much less clear about the Peace Testimony. The cataclysmic political events of the Commonwealth, death of Cromwell, and the Restoration of the monarchy were reflected in individual Friends' rejection or acceptance of outward weapons, or the possibility of using them to advance

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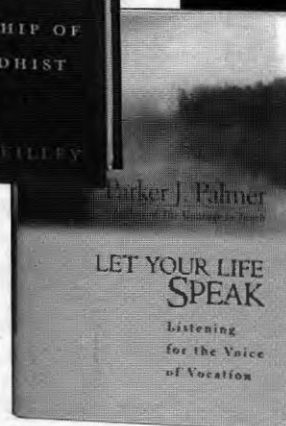
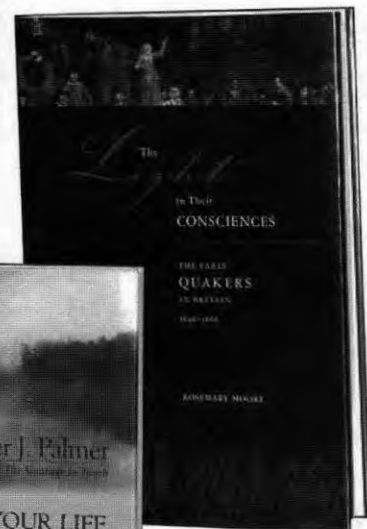
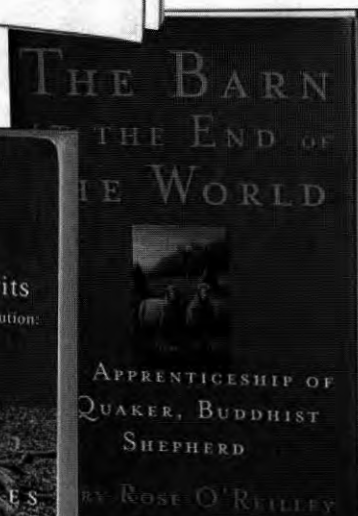
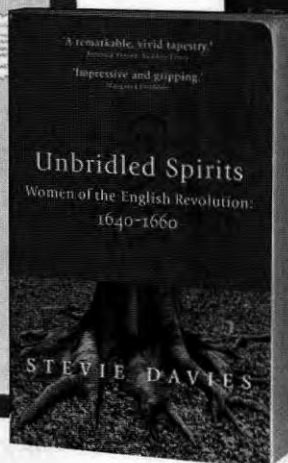
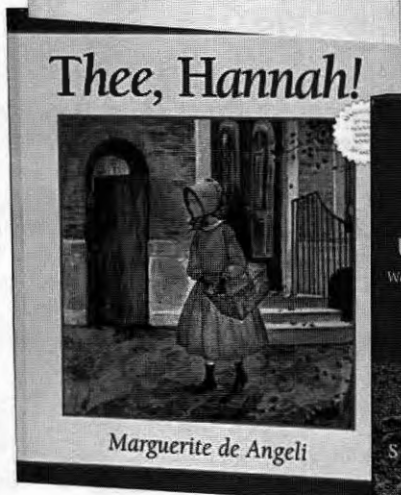
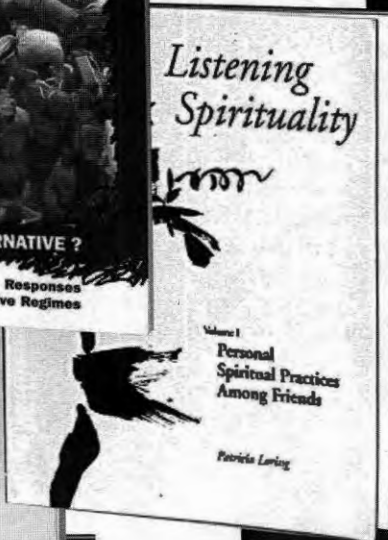
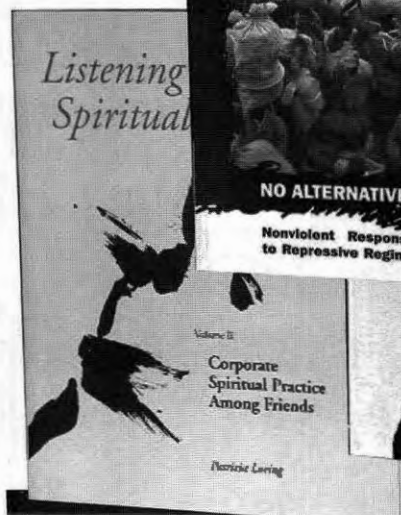
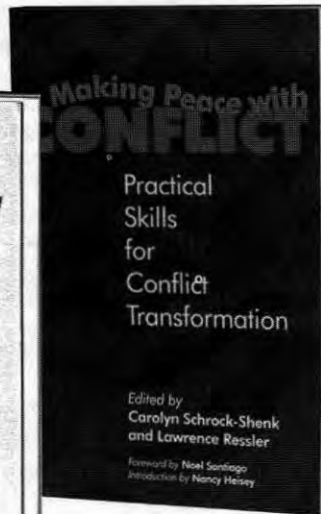
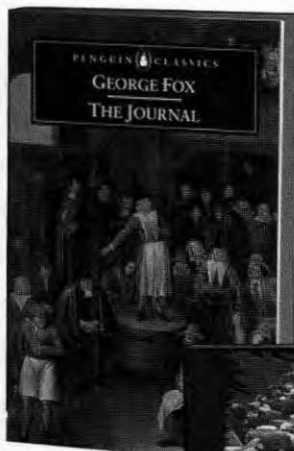
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religio-political objectives. It wasn't until after the violent suppression of the January 1661 Fifth Monarchy uprising that Friends seem to have agreed to eschew all outward violence.

After the Fifth Monarchy revolt, the very existence of Friends and other sects was in jeopardy, as persecution escalated. Out of this shared experience of suffering, Friends began to shift from their earlier assumption that they were the one true church, to an acknowledgment that religious toleration was important for all nonconforming bodies, not just for Friends. Twenty years later, William Penn would make toleration an explicit part of his Holy Experiment.

These are a few of the many issues examined by Moore in this immensely important study. She also describes the struggles within Quakerism over authority and corporate discipline. She offers interesting insights into the shifting roles of various Quaker leaders during these years. She examines the Naylor incident. In light of the recent republication of George Fox's "Book of Miracles," it is interesting to note that Moore finds virtually no contemporary evidence that Friends worked miracles—although their reticence could have been a wise precaution against charges of witchcraft or popery.

As stated at the beginning of this review, Moore set out to bridge the division between theological and historical approaches to the study of early Quakerism. Her explanation of how Friends theology and church structure changed over time is a very valuable contribution. There is, perhaps, yet another approach to the study of a religious group. There can be a duet between the personal and corporate experience of the writer—and the reader—and the words and acts recorded of those in the past. They can inform each other: past experiences can help explain present occurrences, and present experiences can help us understand the past at a deeper level.

This duet makes academic scholars somewhat nervous, but it can provide a richness and depth that bridges the gap between what might be termed secular and devotional approaches to religious history. When successfully done the result can nourish both the reader's intellect and soul. Moore has not chosen to work on this divide. Her book, however, is a great contribution to our understanding of the beginnings of Quakerism.

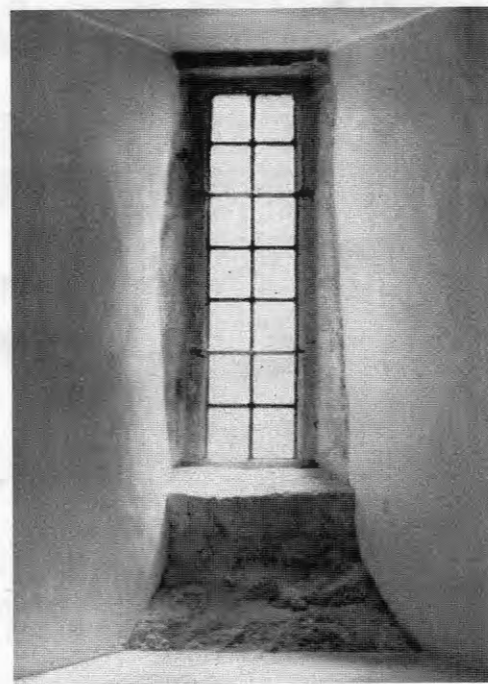
—Marty Grundy

Marty Grundy is a member of Cleveland (Ohio) Meeting.

In Brief

By Joy Pile

As the days grow shorter, the woodpile grows higher, and afghans begin to appear near our reading chairs, we may find a little more time to spend at home over the next few months. Here are a few books with which to spend the coming winter:



Paths of the Spirit: Meditations for a Journey Arranged

Paths of the Spirit: Meditations for a Journey Arranged

By Harvey Gillman. Quaker Home Service, 1998. 48 pages. \$8.70/softcover. Harvey Gillman has taken extracts from *Quaker Faith and Practice* (Britain Yearly Meeting) and arranged them with photographs for reflection. Gillman writes that he hopes this anthology will be used by Quakers in silent reading for insights into their own lives. In his note to the reader he describes the inspiration for this book and describes the arrangement of the quotations. He also states that some quotations may not speak to the condition of each reader. Along with the pictures, this book opened thoughts on which I could center as a preparation for the silence of meeting.

In the Heart of the Sea: The Tragedy of the Whaleship Essex

By Nathaniel Philbrick. Viking, 2000. 302 pages. \$24.95/hardcover. Nathaniel Philbrick has written an engaging account of the sink-

ing of the Essex in 1820 by an angry sperm whale. This event, although seemingly forgotten in this century, was the real life incident on which Melville based his novel *Moby Dick*. Philbrick draws on narratives written by two of the eight surviving crew members, as well as a wealth of background information about whaling and the Quaker community of Nantucket during that era to paint a balanced picture of the events of the tragedy. Philbrick writes about the seeming contradiction between the Peace Testimony and the violence of killing and processing whales for profit. He explains hierarchy on board a whaleship from the Quaker owners to the lowest free black crewmember. After reading this book, I was able to take off the rose-colored glasses and better understand the common humanity of a 19th century Quaker community.

Taming the Phoenix: Cirencester & the Quakers 1642-1686

By Brian Hawkins. William Sessions Limited, 1998. 292 pages. \$19.20/paperback. Hawkins has thoroughly mined the court and parish records to present a detailed account of the townspeople of Cirencester during and at the conclusion of the English Civil War. He describes the religious and social unrest that took place at the time George Fox was beginning his ministry. Hawkins includes information about politics, economic causes of the unrest, and religious practice—including such details as the controversy over the serving of communion. This book raised my understanding of the conflicts that occurred during the mid-17th century and the history surrounding the founding of the Religious Society of Friends.

Sufferings of Early Quakers: Westmorland 1651 to 1690; Cumberland 1653 to 1690; Durham & Northumberland 1658 to 1690: Isle of Man; 1656 to 1690; Lancashire 1652 to 1690; Facsimile of Part of the 1753 Edition

By Joseph Besse, with a new introduction and newly compiled index of people and places by Michael Gandy. Sessions Book Trust, 2000. \$20.31/softcover. For genealogists and those interested in local Quaker history, this reprint of Joseph Besse's primary source provides convenient access to a small part of an original two-volume set. The Sessions Trust is planning to reprint the entire original in smaller, geographically oriented volumes. Besse collected and printed court records of early Friends from both the New World and England, providing a record of who was arrested, what the



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charges against them were, and an account of the trials.

Borderland: A Sequence

By Joan Benner. Ebor Press, 1999. 32 pages. \$6.52/softcover. Joan Benner describes through poetry how she and her husband created an ordered garden out of a derelict plot of land. This written cycle is sensitive to both human history and the patterns and seasons of nature. Many of the poems include metaphors of death, raising my awareness of the natural order of life. I found Benner's poems to be like the garden they describe, written with a spare language evoking peaceful order and a quiet place.

Inventing Heaven? Quakers Confront the Challenges of Genetic Engineering

Edited by Amber Carroll and Chris Skidmore. Sowle Press & Bedfordshire General Meeting, 1999. 128 pages. \$10.15/paperback. As genetic engineering moved from the realm of science fiction to reality, members of the Religious Society of Friends began to have concerns about it in the early 1990s. This volume of essays grew out of discussions by interest groups at London Yearly Meeting in 1995 and reflects the points of view of individual Friends, not a collective voice of the whole. The essays discuss various aspects of the implications of human engineering based on historical Quaker principles. I think that Friends need to be aware of the conflicting issues raised by this technology. The essays discuss how their authors feel genetic engineering conflicts with Friends concerns for equality, peace, and justice.

Two Weeks in May 1945: Sandbostel Concentration Camp and the Friends Ambulance Unit.

By Clifford Barnard. Quaker Home Service, 1999. 132 pages. \$14.50/paperback. Clifford Barnard describes a small piece of the Holocaust with this book about the liberation of one of the camps in northern Germany. Although originally constructed for POWs, towards the end of the war Sandbostel served also as a labor camp and transit point for an international

group of about 8,000 Jews and political prisoners. Little has previously been written about the Friends Ambulance Unit, a group of male conscientious objectors who worked in the field hospitals of the British military or the groups of young German women drafted to assist in the process of emptying the camps. Bernard writes not only from personal experience but has interwoven into this account quotations from diaries of other men in his unit, accounts of the British Army, and letters written by nine of the women who helped clean, feed, clothe, and nurse the former prisoners. This book fills an important gap in the literature of World War II by describing one of the contributions Friends made during the last months and shortly after the end of the conflict.

Seeking Truth Together: Enabling the Poor and Saving the Planet in the Manner of Friends

By Jack Powelson with chapters by Gusten Lutter and Jane Kashing. Horizon Society Publications, 2000. 121 pages. \$12/paperback. Jack Powelson believes that Friends can save the world not by seeking unity, but rather by listening to each other's point of view, creating discussion groups punctuated by the customary silence between speakers' remarks, so that each individual can reflect on what has just been said. The chapters include such topics as forgiving the debts of poor countries, universal health insurance in the United States, and the seeming capitalist greed for profits. He envisions his book as being a catalyst for Friends discussion groups.



Inside Sandbostel Concentration Camp. Political prisoner, a Hungarian Jew, one of the few who were still able to stand. April 30, 1945.

Guests of God: Stewards of Divine Creation

By Monika K. Hellwig. Paulist Press, 1999. 127 pages. \$9.95/paperback. Monika Hellwig has written this volume to be used as an invitation for reflection by both individuals and a small faith community. She has included questions at the end of each chapter. Written from a Christocentric perspective, I found many of the chapters, such as the one on living a simple life, to have relevance to Friends practice. Hellwig raises thought-provoking questions about how our awareness of being a faithful steward to God affects our relationships and our approach to peace, equality, justice, and the right sharing of the earth and its resources.

Seasons of Goodbye: Working Your Way through Loss

By Chris Ann Waters. Sorin Books, 2000. 123 pages. \$11.95/paperback. Loss is a part of life and can create a sense of turmoil and confusion by the change it brings. Chris Ann Waters has arranged this book comparing change to the seasons of the year. She has included various exercises for writing to begin to work through grief, be it for the loss of a job, moving to a new location or death of a loved one. Change is a normal part of life, but learning to accept the transition is sometimes difficult. This book is intended to give the reader tools and optimism for the next tomorrow.

Making a Living while Making a Difference: The Expanded Guide to Creating Careers with a Conscience

By Melissa Everett. New Society Publishers, 1999. 240 pages. \$17.95/paperback. Many Friends seek a career that not only provides a living but is in step with their spiritual beliefs. Melissa Everett describes how individuals have created imaginative and meaningful work. The book details a ten-step program that covers everything from defining one's core beliefs and investigating career options, to actually going out and finding or creating that dream job.

The Wisdom and Witness of Dietrich Bonhoeffer/ Meditations

By Wayne Whitson Flood on texts from Dietrich Bonhoeffer. Fortress Press, 2000. 123 pages. \$9.00/paperback. Wayne Whitson has chosen excerpts from Bonhoeffer's writings, printed on the left-hand pages, and on facing pages written reflections on each of the texts. Bonhoeffer continues to be revered for his thoughtful theology on what it truly means to live a Christian life and how the Church should conduct itself. The excerpts reflect

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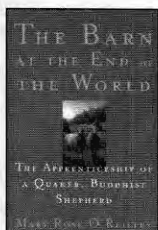
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The Barn at the End of the World: The Apprenticeship of a Quaker, Buddhist Shepherd
by Mary Rose O'Reilly
Milkweed Editions, 2000, 316 pp., hardcover \$22.95

Cultures of Peace: The Hidden Side of History
by Elise Boulding

Syracuse University Press, 2000,
348 pp., paperback \$24.95



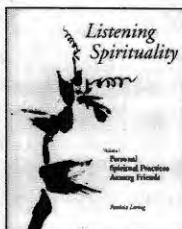
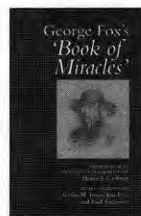
Light in Their Consciences: Faith, Practices, and Personalities in Early British Quakerism, 1646-1666

by Rosemary Anne Moore
PA State University Press, 2000,
296 pp., hardcover \$29.95

George Fox's 'Book of Miracles'

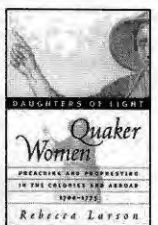
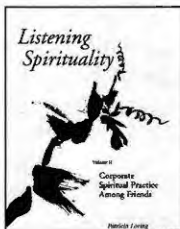
EDITED BY HENRY J. CADBURY,
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FGC and QHS, 2000, 176 pp.,
index, paperback \$17.00



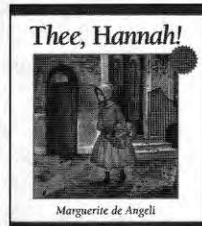
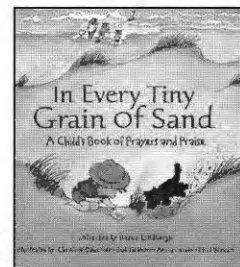
Listening Spirituality, Vol. I: Personal Spiritual Practices Among Friends
by Patricia Loring
Openings Press, 1997, 208 pp., paperback \$12.00

Listening Spirituality, Vol. II: Corporate Spiritual Practice Among Friends
by Patricia Loring
Openings Press, 1999, 299 pp., paperback \$15.00



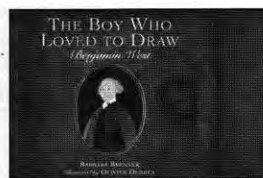
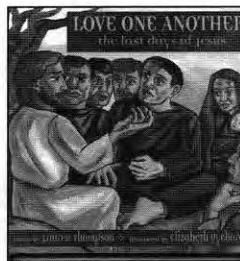
Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 1700-1775
by Rebecca Larson
Alfred A. Knopf, 1999, 416 pp., paperback \$17.95

In Every Tiny Grain of Sand: A Child's Book of Prayers and Praise
edited by Reeve Lindbergh, illustrated by Anita Jeram, Elisa Kleven and others
Candlewick, 2000, 80 pp., hardcover \$21.99



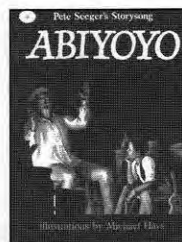
Thee, Hannah!
by Marguerite de Angeli
Herald Press, 2000, 99 pp.
\$15.99

Love One Another: The Last Days of Jesus
by Lauren Thompson, illus. by Elizabeth Uyehara
Scholastic, 2000, 32 pp., hardcover \$15.95



The Boy Who Loved to Draw: Benjamin West
by Barbara Brenner, illustrated by Olivier Dunrea
Houghton Mifflin, 1999, 48 pp., hardcover \$15.00

Peace
by Howard Bogot, illustrated by Norman Gorbaty
Central Conference of American Rabbis, 2000, 32 pp., paperback \$9.95



Abiyoyo: Pete Seeger's Storysong
by Pete Seeger, illustrated by Michael Hays
Simon & Schuster, 1986, 46 pp., paperback \$5.95

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Bonhoeffer's cry against the injustices of the Nazis. Bonhoeffer also rails against the inaction of the Church in the face of a truly evil government. I was struck by the power of Bonhoeffer's words and reminded of the courageous stand he took, which eventually cost him his life.

Risking for Change: Stories of Ordinary People

Compiled and edited by Kate Penner. First Freedom Foundation, 1999. 254 pages. \$17.00/paperback. Kate Penner has collected and published stories, poetry, and incidents describing how people acted out their convictions. This book does not present a particular political ideology of left or right, but speaks from within each person's place of inner truth. Although written for a general audience, many of the vignettes could be used as examples to spark a discussion among a group of young Friends on how to take a moral stand for one's beliefs.

Communicating Across Cultures: a Report

By Liamani Woolrych. Joseph Rountree Charitable Trust, 1998. 77 pages. \$4.35/paperback. In 1992-3 Liamani Woolrych received a Joseph Rountree fellowship to work with Friends on the topic of cross-cultural communication. Through her visits with meetings across Britain, Liamani Woolrych exposes to us the fact that racism among Friends reflects the society at large. Although many of us may be shocked or saddened by this fact, her goal in writing this book was to challenge and enable Friends to make a change within our Religious Society.

Nonviolent Social Movements: A Geographical Perspective

Edited by Stephen Zunes, Lester Kurtz, and Sarah Beth Asher. Blackwell Publishers, 1999. 330 pages. \$27.95/paperback. The editors have gathered together a group of essays intended to illustrate the worldwide diffusion of nonviolent movements around the world. Although warfare around the world is well-documented, there is a paucity of literature about nonviolence as a technique for social change. This volume is a collection of case studies to demonstrate how nonviolent action is implemented and the possibilities and limitations that are present for achieving social change without violent aggression.

Encounters on the Way

By Elizabeth Wilson. William Sessions Limited, 1998. 209 pages. \$15.25/paperback. This autobiography by Elizabeth Wilson chronicles her life and journeys to Asia in conjunction

with her work for Oxfam. A Quaker, she nevertheless gained profound respect for the practice of other religions through the people she met in India, Vietnam, and Japan. She hopes that through her memoirs, readers will journey to a greater awareness of the world.

Learning to Glow: A Nuclear Reader

Edited by John Bradley. University of Arizona Press, 2000. 317 pages. \$18.95/paperback. Although the threat of nuclear war seems to have receded a bit with the collapse of the Soviet Union, this volume reminds us that the threat still remains. *Learning to Glow* is a collection of stories from munitions plant workers during the Korean War, the testing of atomic bombs in the deserts of the West, survivors from Hiroshima and Nagasaki, and more recently reports from veterans of the Gulf War. The stories should help Friends examine their preconceptions about the issues still facing the world concerning nuclear arms and radioactive wastes.

Women and the Criminal Justice System

By Katherine Stuart Wormer and Clemens Bartollas. Allyn and Bacon, 2000. 244 pages. \$32.00/paperback. Katherine Wormer and Clemens Bartollas conceived their book to fill a gap in the literature of criminal justice and social work. The book presents a factual knowledge base using official and personal sources in order to demolish some of the myths about women as victims and offenders. The topics covered range from abuse and assault of women to the rate of women lawyers achieving partnerships in their firms. The authors introduce readers to the empowerment approach—a belief that given the chance, people will draw on their own resources to heal the psychological wounds and build for the future.

Time Will Make Things Clear: The Story of Stephen Yang, Chinese Quaker

By Patrick Wood. Sowle Press, 2000. 144 pages. \$11.00/paperback. In his biography of Stephen Yang, who was born in 1911, Patrick Wood describes the many political changes that have transformed China in the 20th century. Both of Yang's parents had been educated at Friends schools in China and choose to send their son to one. In the late '40s, Yang attended medical school in the United States. As a Friend and a western-educated surgeon, Yang was often subjected to various forms of persecution. But Yang continues to look to the future. He feels that China is still on the road to democracy. Through his biography

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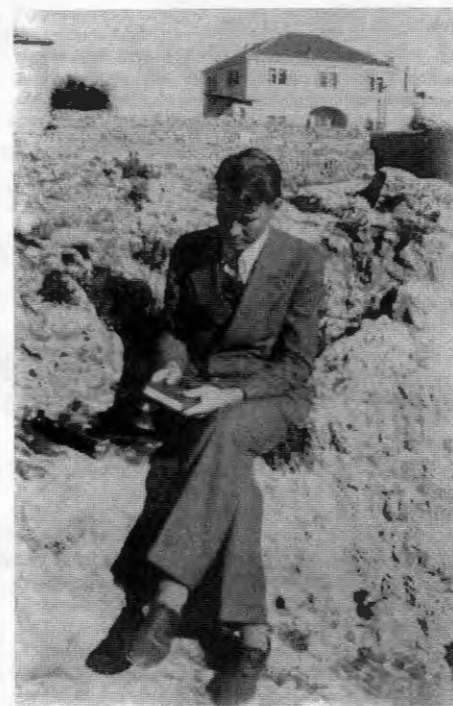
Stephen Yang hopes that his fellow Quakers will seek to understand China, its people and problems, and to "teach their leaders."

Josiah Langdale 1673-1723: A Quaker Spiritual Autobiography

Edited and with an introduction by Gil Skidmore. Sowle Press, 1999. 27 pages. \$15/ paperback. This is the autobiography of an early convinced Friend. Josiah chronicles his spiritual journey in England and America. The book, never before published, casts light upon the concerns of early Friends, many of which are still relevant today. Josiah died before he had completed his manuscript, and Skidmore has included only the fragment that describes his conviction and call to ministry.

This I Remember

By Wilbert L. Braxton, Celo Valley Books, 1999. 228 pages. \$15.00/hardcover. Wilbert Braxton has written this memoir of his life at the urging of his family. He hopes that his experiences will give the reader a glimpse of how he used Quaker principles as a guide in both his personal life and professional career. Braxton, born in 1911, writes about growing up in rural North Carolina in the years preceding the Great Depression, teaching 1935-1936 at the Friends School in Ramallah, Palestine, and then 29 years at Penn Charter in Philadelphia.



This I Remember

"In Palestine, I promised myself to write in my journal as often as I could," wrote Wilbert in Palestine.

Quaker Profiles

Trayce Peterson

by Kara Newell

A ready smile, a friendly, fun-loving approach to life combined with a deep intensity about living her Quaker faith—meet Trayce Peterson, a young yet widely experienced African American Friend. She is both defender and loyal critic of her chosen faith tradition, and being both is her life's work and passion.

She considers her greatest accomplishment to be her "work to nurture people's spiritual lives." She continues to grow and challenge herself "to listen deeply and help people grapple with those issues that are significant to them in their spiritual lives and journeys. For me, the source of God lies in love and justice, which are inseparable. It is my deep and abiding concern that those of us who live in the Spirit keep moving toward love and justice."

Trayce is now learning to be more open and sensitive to the subtle movements of the Spirit in her everyday life, rather than waiting for the "zap" or grand opening. She wants to "try to be open even to people who often irritate" because they "may, in fact, have something golden to offer." After all, "God is present in very unusual places!"

Trayce finds spiritual sustenance, accountability, and challenge first of all in regular and frequent prayer. Additionally, she has a spiritual friend with whom she meets weekly for the purpose of spiritual accountability and support. And she has a geographically scattered and constantly available "beloved community" including her family—very important to her for feedback and reflection when she needs to make significant decisions.

Trayce has worked at Earlham College since mid-1998. This fall she began work as campus minister. Her responsibilities include working with students and faculty to plan activities that will contribute to the spiritual life and growth of the campus community. Being available to students for spiritual counseling and nurture is also a major part of her work.

Prior to that, she helped staff the Quaker Foundations of Leadership program, which worked with thousands of people from many organizations and walks of life around building consensus. Trayce created training material on the role of the clerk (or facilitator) that was incorporated as two chapters in *Building Consensus: Conflict and Unity*. She also worked

Kara Newell retired as executive director of AFSC early in 2000. She is a member of Reedwood Friends Church in Portland, Oregon.

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on a youth version of the manual, *Friendly Consensus: Speak, Listen, and Unite*.

Trayce provided leadership for the Building Bridges Program, funded by the Lilly Foundation, exploring issues of diversity (of all kinds) as they impact on all of the programs and aspects of Earlham. The program's major purpose is to "survey Earlham's capacity to deal with diversity, working with faculty and students about what is meant at Earlham by the word 'diversity.' Beyond race or ethnicity, there are many kinds of diversity on the campus, including class, age, gender, ability, sexuality, and much more."

Trayce's Quaker journey began in Philadelphia where she grew up, the youngest of three daughters. Her mother is a Baptist and a professional educator. Her college professor father, raised Lutheran, "is not particularly keen on organized religion in general, but has a great affinity for the Quaker faith." Her faith journey into the Quaker fold began when her mother decided to send her to a Quaker school, feeling this would be a calming environment for her very active daughter. "So I went to Quaker schools and meeting for worship, and I loved the worship. I was a hyperactive child, so my mother couldn't believe that I could sit for an hour in silence. But there was something about the silence that drew me. The teachers at the Friends schools I attended were particularly good at providing messages which were helpful for students to think about the inner life and how that was connected to their experiences as students. My mother encouraged me to continue; in high school, I started attending Friends meeting and became a member, a convinced Friend."

Following her graduation from Earlham College, she taught in Belize under Friends United Meeting, working closely with Sadie Vernon, who Trayce identifies decisively as influential in her life—"a 'Quaker saint' who set an example of grappling consistently with the tension between faith and practice."

Trayce feels called to ministry and service



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among Friends, in the mode of "traveling in the ministry." Following her time in Belize, she tested and refined her call working for nine years at Chicago Fellowship of Friends, a primarily African American Friends meeting in the inner city of Chicago. There she had many satisfying opportunities to "meet people in their own space," which for Trayce is central to "traveling" in the ministry—"being with people spiritually and being accountable to what God is calling them to be and do"—even though not in an itinerant mode.

In the intervening years Trayce has continued to work on being more sensitive to her call to ministry, but she regrets she has "not really had the time or means to travel in the ministry, because there is something significant and important about doing that work. Also, there have been times where it is clear that I have been given a prophetic message, to which I have too often not responded or been obedient."

Trayce pursued formal training for ministry by enrolling at Earlham School of Religion, graduating in June 1998. ESR faculty member Judith Applegate was another Quaker influential in her life, challenging the seminary community to integrate people at the margin. Trayce learned to "think more deeply about integrating my own experiences as an African American woman, in life-giving ways, regardless of how I was earning my living." It further "refined my sense of calling to ministry and gave more definition to the specific gifts" for ministry.

Trayce expresses loyal impatience with a few things about Quakers! She feels that some Quakers limit their potential by "saying that 'our' particular tradition is the one that best reflects" that of early Quakers. She is concerned about "Friends and hospitality. While many Friends do hospitality well, there are ways in which Friends are not very hospitable, particularly to people who are different or may express their faith differently. As a person of color, I find the invitation is warmly offered. But if I suggest a new way, I quickly become a guest, not a part of the group. Being a guest for too long does not feel respectful to the person who wants to be integral to the community."

Despite her frustrations, "Friends continue to offer a wonderful message to the world, a message, with its absence of creeds, which lends itself to wider exploration," says Trayce. She loves grappling with the tension between faith and practice, between the "inner work and the interaction with people." Jesus' admonition to "love God with all your heart, soul, mind, and strength, and love your neighbor as yourself" is the challenge.

And what does it take to get along with Trayce? "Chocolate really does help!" □

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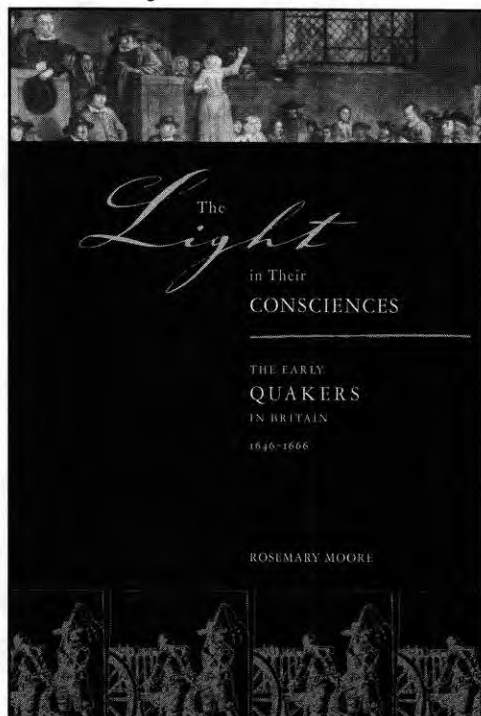
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1. Lipper Balanced Fund rankings as of 6/30/00; 1-Yr: #103 of 458; 3-Yr: #21 of 340; 5-Yr: #9 of 237; 10-Yr: #10 of 64. 2. Figures include reinvested dividends, capital gains distributions, and changes in principal value, and represent past performance, which is no guarantee of future results. Investment return and principal value may rise or fall so that shares, when redeemed, may be worth more or less than their original cost. August 2000. Distributor: H.G. Wellington & Co., Inc.

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News

Friends Committee on National Legislation endorsed the vote by Congress to grant normal trade relations status with China. FCNL was one of the few faith-based organizations to speak out on the issue. Many people opposed normalizing trade because of China's poor human rights and environmental record. Large U.S. businesses were largely in support of granting China normal trade status. In a September letter, FCNL stated: "The China vote is a vote for open engagement, open trade, and the open exchange of ideas, the foundation for peaceful international relations." In the same letter, the organization called their position "a logical fit with past FCNL policy," but acknowledged it was "controversial and confusing for some."

Mary Ellen McNish, a member of Byberry (Pa.) Meeting, assumed the role of General Secretary for American Friends Service Committee on September 11, 2000. "While visiting recently with several of our programs in the regions, I continue to be impressed by what I see. There are a number of wonderful, well-known programs being conducted by the organization that are making a difference but are struggling to do so," McNish said. "Those programs, both at our domestic and international settings, represent the bedrock of the AFSC, and over the next five years I hope to move our board, donors, and support staff towards a more common vision—a vision of hope and sustainability that can effectively allow us to meet our mission."

Amnesty International has cited NATO for war crimes in the Kosovo conflict. The report "Collateral Damage or Unlawful Killings? Violations of the Laws of War by NATO during Operation Allied Force" examines a number of attacks indicating that NATO did not always meet its legal obligations in selecting targets and in choosing methods of attack. Amnesty International said that NATO forces violated the laws of war, leading to cases of unlawful killing of civilians during the 1999 conflict. The report calls upon NATO member states to bring to justice any nationals suspected of serious violations of international law and to give redress to victims of such violations. —Dallas Peace Times

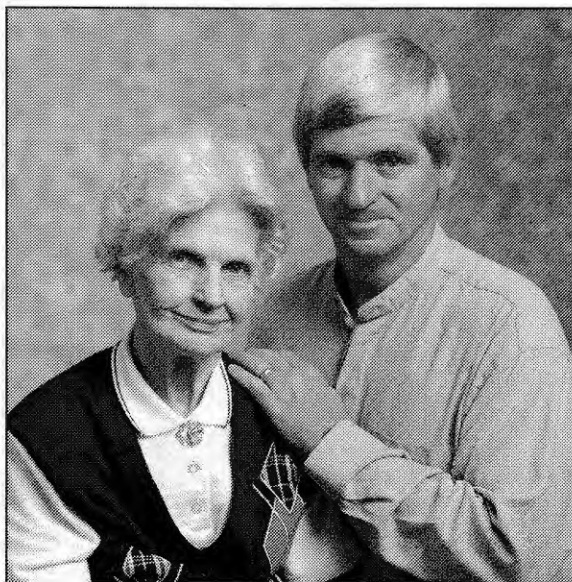
Plymouth (Pa.) Meeting has expressed concern about school vouchers. Their minute affirms, "Holding equality dear to our core beliefs as both Friends and citizens of the United States, we maintain that the introduction of a system of vouchers, paid for by tax dollars and used to facilitate the movement of children among differing schools, promotes an unacceptable condition of inequality. We oppose any action by any body of government that would support, facilitate, or enact such a

system. We further recommend that Philadelphia Yearly Meeting suggest strongly to all educational bodies identifying themselves as Quaker or Friends schools, that the use of vouchers as payment for individual students be refused." —*Plymouth Meeting Newsletter*

Canadian Friends Service Committee is sponsoring the efforts of Canada's aboriginal people to secure fishing rights and other benefits for native North Americans. CFSC is funding trips by aboriginal speakers to visit major cities in Canada to explain their position. CFSC is also aiding the Aboriginal Rights Coalition of Canada before the Canadian Supreme Court and the Department of Fisheries and Oceans. Recently, commercial fishing groups have gone before the courts and to the federal government to have aboriginal treaties modified. —*Quaker Concern, Summer 2000*

A group of Friends has initiated Quaker Eco-Witness, a project "based on the conviction that public and corporate policy must come to reflect a clear responsibility for helping to sustain the integrity of creation. At present, public and corporate policy is mostly formed on the assumption that the human economy is the governing framework of earth, and every component and process of planetary life simply 'raw material' for the production of wealth and convenience. This incorrect assumption creates a powerful and destructive dissonance in the human-earth relationship." QEW is a communication and action network designed to generate and focus a widespread, faith-based responsiveness among Friends to public and corporate policies as they bear on the human-earth relationship. Initially a project of Mt. Holly (N.J.) Meeting, QEW has become a project of Friends Committee on Unity with Nature. "During its first year, QEW has concentrated on soliciting support among Friends meetings for FCNL as it seeks to fulfill its policy vision of working for 'an earth restored'.... It is also a goal of the QEW group to participate in the collective ecological witness activities of the nation's faith communities, providing a representative Quaker presence where, for the most part, it has been absent." QEW solicits communication from those who are interested in helping with this project. Contact QEW, 173-B N. Prospect St., Burlington, VT 05401-1607, or e-mail <qew@springmail.com>. —*Keith Helmuth*

A program for women in Mexico: when Lena Dalke, a member of Radnor (Pa.) Meeting, went to Mexico this summer through AFSC's Semillero de Futuros program, she had the opportunity to work with a cooperative for women called la Union de Mujeres Campesinas de Xilitla, UMCX (Union of



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Farming Women of Xilitla) in the northern mountains of Mexico. They began a small restaurant, el Comedor: La Flor de Cafe, in 1990 for their husbands who would often travel far for work but did not have an affordable place to stop and rest. When the Comedor started, the women did not have any resources except that of their neighbors. Families donated whatever they could to UMCX, whether it was a tablecloth or a pound of butter. They began with only a half kilo of chicken, but this meager beginning has grown because of the women's strong support system. The women leave their families and communities behind to spend a week living at the Comedor, cooking and serving food 16 hours a day with only the help of one other partner and sleeping on a dirt floor. For this work they receive from 80 to 150 pesos weekly, which still puts them below the minimum daily wage of 30 pesos. But the work in the Comedor is important to the women, as it gives them support and freedom outside their homes that they otherwise would not have. UMCX hopes to buy the building they are currently renting so that they can finally have a place of their own, but the owner has raised the price so it is out of their reach. The Semillero de Futuros group has committed itself to raise money for the women. Those wishing to contribute can send money to AFSC, attn. Dick Erstad, 1501 Cherry Street, Philadelphia, PA 19010; make checks payable to AFSC, earmarked to SEDEPAC for the women in the Comedor. For more information, contact Lena Dalke at <ldalke@hampshire.edu>. —Lena Dalke

The Friends Peace Team Project has joined with Mennonites to create peace sanctuaries in war-torn Colombia. The Quaker effort is being coordinated by Val Liveoak of San Antonio (Tex.) Meeting. For more information, contact Val at (210) 532-8762 or e-mail <valliveoak@juno.com> or visit the peace team project's web site at <<http://www.quaker.org/fptp>>. —South Central Yearly Meeting News, July 2000

Earlham College has been awarded a \$1.1 million grant for sciences education from the Howard Hughes Medical Institute. Earlham will use part of the money to revamp its science curriculum. —September Quaker Life

Carl Williams, of Plainfield, Vt., has become associate secretary of Friends World Committee for Consultation, Section of the Americas. The one-year position is based in Philadelphia. —The New England Friend (Summer 2000).

Bulletin Board

Resources

•New England Friends in Unity with Nature have prepared a resource booklet on sustainability, *Walking Gently into the 21st Century*, that reviews the efforts and accomplishments of many monthly meetings coming to grips with this issue and lists resources—printed, electronic, and human—to bolster the efforts of all those called to restore a more balanced relationship between our lives and the earth. It is available online at <http://www.neym.org/nefun/sourcebk.html>.

•A website dedicated to Ham Sok Hon, one of Asia's most influential voices for nonviolent, democratic change during the 20th century and Korea's most renowned Quaker, twice nominated for the Nobel Peace Prize, is at http://www2.gol.com/users/quakers/HSH_index.htm. Little of Ham Sok Hon's writing has been translated into English, and that which has is hard to find; his writings are rich in allegories and references to Asian philosophy and history, making them hard to translate. Many have been deeply touched by his original thinking. The website has received support from FWCC, *Christian Science Monitor*, and Dr. Sung-soo Kim, who has donated what must be the most complete biography of Ham. Anyone having or knowing anything written by or about Ham Sok Hon is requested to contact Tom Coyner at coynerhm@gol.com or by post at 3-24-1 Minami Ogikubo, Suginami-ku, Tokyo 167-0052; Japan.

•*NeXus* is a new journal targeting peace, conflict, and social change. According to Zac Moore, senior editor, the graduate-student-run publication out of Syracuse University is dedicated to building constructive connections between conflict resolution, peace studies, and social movements; theory, practice, activism, education, research; and local, national, and global communities. Subscriptions are \$20 for two issues per year. Contact *NeXus*, 410 Maxwell Hall, Syracuse University, Syracuse, NY 13244, or nexus@maxwell.syr.edu.

•The second issue of the online journal *Quaker Theology* is now available at <http://www.quaker.org/quest>. A print edition is also available. —Chuck Fager

•The Quaker Peace Centre in South Africa has launched an effort to build an expansive workcamp movement throughout southern Africa. The camps house volunteers to do various service projects. The center has set up a workcamp newsletter, AMALIMA, and has set up relations with workcamps in neighboring Zimbabwe and Mozambique. For more information, visit <http://www.quaker.org/capetown/>. —*Southern Africa Quaker News*, Winter issue, June 2000

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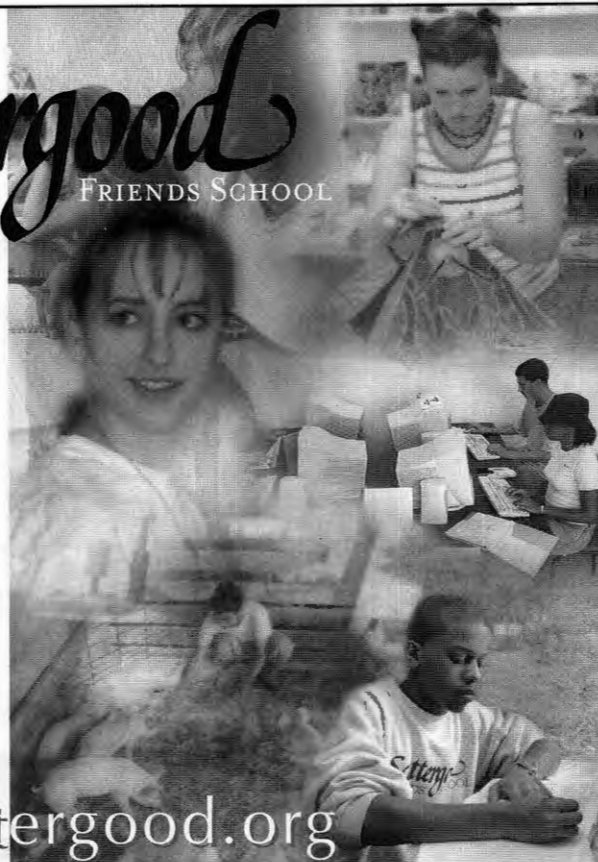
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•American Friends Service Committee has issued a 33-page report on the land claims of the various Iroquois tribes in upstate New York. The report, *Whose Land? An Introduction to the Iroquois Land Claims in New York State*, can be obtained for \$9.50 postpaid from AFSC, Upper New York State Area Office, 420-1/2 Gifford Street, Syracuse, NY 13204, or call (315) 475-4822. —*Quaker Life*.

Upcoming Events

•November 13—Friends Historical Association annual meeting, in Philadelphia, Pa. Speaker is Nathaniel Frank, New York University and New School for Social Research, on "A Gentleman's Work is Never Done: Public Service and Private Profit in the Early Republic." For more information or to RSVP, see website at www.haverford.edu/library/fha/fha.html; e-mail: fha@haverford.edu, or phone: (610) 896-1161. —*Joelle Bertolet*

•December—Burundi, Central and Southern Africa, Congo, Rwanda Yearly Meetings

•December 10—Human Rights Day; on behalf of the Moratorium 2000 Project, Sister Helen Prejean, author of *Dead Man Walking*, expects to present 1,000,000 signatures to the UN of U.S. residents who call for a moratorium on the death penalty. For information, e-mail moratorium2000@afsc.org or see website www.moratorium2000.org.

•December 11–12—Hiroshima 2001: prayer for peace and harmony in the 21st century, Hiroshima, Japan. On the 11th, a celebration of Hiroshima's last full moon of the millennium with a *toro-nagashi* ritual, writing prayers for peace on paper lanterns, lighting them, and floating them down the river. On the 12th from 9 A.M. to noon, a gathering of 2001 people from around the world "to transcend politics, religion, and ideology without word or form, simply sitting and praying with quiet, loving prayer." For information, visit website <http://www.nttl-net.ne.jp/hiroshima2001> or e-mail transnet@urban.ne.jp.

•December 21–27—Mision Boliviana de Santidad Amigos (Junta Anual)

•March 22–25, 2001—Quakers Uniting in Publications (QUIP), at Pendle Hill, Wallingford, Pa. For more information contact Bruce Hawkins, Promotions Clerk, 61 Henshaw Avenue, Northampton, MA 01060, e-mail bhawkins@science.smith.edu, or visit QUIP's website at <http://quaker.org/quip/>. —*September Quaker Life*

(The annual *Calendar of Yearly Meetings* is available from FWCC, 1506 Race St., Philadelphia, PA 19102.)

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**Feeding Our Bodies and Souls:
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*Debbie Humphries with New
England Friends in Unity with Nature*
February 2-4, 2001

**From Vietnam to Kosovo:
Chaos in High Places**
*Bill Taylor with
Peace & Social Concerns, NEYM*
March 2-4, 2001

**Friends in the Classroom:
A Gathering of Educators**
*Mary Lee Morrison,
Palma Vaccaro, Linda Smith*
March 30-April 1, 2001

Milestones

Births/Adoptions

Korfhage—*Paul Anthony Korfhage*, on June 1, 2000, to David Korfhage and Julianne Hunt. David is a member of Princeton (N.J.) Meeting.

Marriages/Unions

Percy-Ryder—*Oliver Allison Ryder III* and *Mary Ann Percy*, on June 10, 2000, under the care of LaJolla (Calif.) Meeting, of which both are members.

Deaths

Auten—*John William (Willie) Auten*, on February 14, 1998, in Charlotte, North Carolina. He was born in Charlotte on May 15, 1915, to William DeWitt and Pearl Hipp Auten. Raised in a Presbyterian family, Willie's faith journey took him from membership at the Williams Memorial Presbyterian Church to attendance at the Unitarian Church in Charlotte and at Charlotte Meeting. Late in life, Willie became a faithful attendee and active participant in the meeting. An enterprising professional farmer who maintained a simple lifestyle, Willie shared his childhood home on Auten Road with his sister, Nannie Mae, continuing to raise chickens and sell eggs and to operate Auten's You Pick It Farm. A victim of crippling rheumatoid arthritis and other disabilities, Willie did not let his illnesses slow him down. After retiring as a dairy farmer, Willie adapted his farm tractor and car so he could drive with his gnarled hands, and at home he used a special walker onto which he had attached a basket equipped with his essential needs. He is fondly remembered at Charlotte Meeting for his determined self-sufficiency, his inventive resourcefulness, and his wide-ranging pursuits. He rarely missed a Friendly Fellowship gathering, where he would arrive with a unique tray device he invented to hold his meal. His clothing was creatively adapted to his needs, and those who knew him recall his suspended pants, the large safety pin he used as a zipper pull, his self-fabricated shoe adaptations, and socks with the elastic tops cut off. He fashioned a cane that fit his hands perfectly, and as he slowly made his way with its support, he unselfconsciously engaged adults and children in conversations. He especially enjoyed discussing music and gardening. Although he was self-taught and not widely traveled, his interests were wide-ranging. He sang and composed songs, was writing a novel, and enjoyed attending philosophical discussions sponsored by the meeting. Some years ago he shared a song at meeting that he had written one wintry morning during a long delay while his milk containers were unloaded at the dairy; its title was "Icicles on My Nose." He was a member of a Friendly Eights group centered on music, and he was a regular participant at karaoke performances. Near the end of his life, confined to the hospital, Willie received reading material from the meeting; one member sent him two full years of *FRIENDS JOURNALS*, which Willie read eagerly and after which he reported that he was "happily saturated with Quakerism." Willie lived a life that spoke to others of integrity, simplicity, and grace. Those who knew him learned a great deal about making the most of life's gifts. Willie is survived by his sister, Nannie Mae Auten.

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Cates—*Martin Cates*, 33, in Gardiner, Maine, on July 7, 2000. Martin was born March 4, 1967, in Klein Machnow, German Democratic Republic, when his father was living in West Berlin and his mother less than a mile away geographically but, measured in political distance, much farther away. Paul Cates and Elisabeth Guertler had tried unsuccessfully for years to get a marriage and/or exit permit. It was an elderly East German Communist, a survivor of Nazi prisons, who arranged for Paul to visit Elisabeth and their new son. Martin was a lively, precocious child, a great joy to his parents and grandparents. As a two-year-old, he charmed the East Berlin border officials so that they forgot to check his dad's car for the medications and church letters that his father was carrying to East Berlin. On February 26, 1969, the East German government exchanged Martin and his mother and a hundred other women for a Russian spy and ten thousand German marks, and in this manner they moved to West Berlin. After the release from East Germany, Martin's parents married and, in August 1969, moved to East Vassalboro, Maine. Martin became fluent in English by Christmas. He loved sports and animals, helping his Uncle George with the cows. He performed minor sabotage of his father's sermons in Winthrop Meeting by crawling under the pews between the legs of worshippers. As a 13-year-old, he suffered a massive brain hemorrhage that left him essentially paralyzed on his left side. Miraculously, Martin was walking one year later. He graduated on schedule from Oak Grove-Coburn School and then Earlham College, where he majored in German, French, and Education. Martin's goal in life was to help handicapped people, and toward this end he undertook graduate work in rehabilitation counseling at Southern Maine University. His Web page message was, "Hey, pal, don't give up. Believe in yourself. Look what I have been through, and I'm still doing my best to find a way to help other people. You can make it! Don't give up!" Although a job search during recent months was unsuccessful due in large part to Martin's severe disability, his determination never flagged and his faith grew stronger. He expressed it in simple terms: "Through my brain hemorrhage, I discovered God. I know He wants me to help others, which is why He has kept me alive." Martin was a member of East Vassalboro Meeting and the Maine Head Injury Association. He is survived by his parents, Elisabeth and Paul Cates; his grandfather Paul Guertler; his brother and sister-in-law, Christopher and Victoria Cates; his sister Dorothee Cates and brother-in-law David Addison; his brothers Winfried and Douglas Cates; his sisters Margaret and Helen Cates; several aunts, uncles, and cousins; one nephew; many friends; and a very special friend, Natasha Williams.

Faulconer—*Katherine Faulconer*, 84, on June 3, 2000, at Thornton Hospital in San Diego, Calif., following a battle with cancer that began the preceding autumn, taking her down steadily but not preventing her from fulfilling her final acting engagement, "Ring Around the Moon." She was a troupier from beginning to end. Born January 12, 1916, to Joseph W. Bowden and Frances Wertman Bowden in Bellingham, Washington, Katherine began her acting career at a young age, taking piano, ballet, and diction lessons and performing in many school and town productions through

high school. After earning a B.A. in Speech Arts at Washington State University in 1936, she traveled to New York to pursue her career dream. After five years of auditions and acting jobs, including summer stock, she met her future husband, Henry Adams Faulconer, in the Macy's bookstore where she worked. They were married in Arizona in August 1942, en route to the Sierra Nevada mountains where Harry was to serve four years as a conscientious objector in a World War II Civilian Public Service camp. In 1950 Katherine and Harry packed up their family, which now included three children, and headed by car and trailer toward Medellin, Colombia. They made it as far as Tepic, Mexico, where their fourth child was born. Later the family returned to the United States, settling in Descanso, California, where Katherine devoted herself to raising the children and supporting her husband's various business interests for the next 20 years. Following a divorce in 1971, Katherine went to work at Grossmont College in El Cajon, California, and at age 54 returned to the stage. She gradually expanded her involvement to many of the local theaters, at the same time teaching theater classes at the college and earning a Master's in Drama from San Diego State University. Meanwhile, as her reputation as an actress grew, she divided her time among acting, directing, and teaching. In 1998, 82 years young, she performed in the play "Vigil" at the internationally acclaimed Edinburgh Fringe Arts Festival in Scotland. She remarked to a friend, "These are the very best days of my life." Katherine was kind, ready to listen and to understand, and always there when someone needed help or comfort. Throughout the challenges of her life, her religious and spiritual nature gave her strength. It freed her to learn, search, grow, and give. In her last 30 years she found a spiritual home well suited to her beliefs and practices: she joined La Jolla Meeting in 1973 and later transferred to San Diego Meeting, where she served as clerk and on various committees. She was a deeply religious person with a profound personal experience of the Divine Spirit that she felt made her at home not just in this world but in the universe, which she often remarked was essentially Spirit. She was equally comfortable in the silence of the meetinghouse and the glare, action, and movement of the stage. She was an invaluable presence for those who knew her. She is survived by her children, Tracy Faulconer, Margo Rumley, Keith Faulconer, and Lynne Wilkinson; four grandchildren, Joshua Faulconer, Bryan Avery, Rachel Rumley, and Russell Rumley; and a step-granddaughter, Kari Hale.

Field—Estelle Corson Rosalie Champion Field, on June 3, 2000, at home in Cottage Grove, Oregon. Estelle was born in Los Angeles on July 17, 1915, the daughter of Mabel and Benjamin Champion. During the Depression, living under harsh conditions in the California desert, her family depended on the hauling jobs her father managed to find. In World War II she was a lathe operator, turning engines for warplanes. She received a Master's in Education from University of Southern California in 1954, and while attending school in those highly segregated times she helped create, and then lived in, a multiracial residence for women students. Estelle began a 23-year career teaching in the Los Angeles Unified School District, primarily third grade and English as a Second Language. In 1955

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her psychologist was talking with the psychologist of Leonard Manson Field; they decided that the two would make a great couple and asked them if they wished to be introduced. Estelle and Leonard were married two months later. Estelle continued her activist leanings by protesting the Vietnam War and marching against discrimination, taking along her son, Rob. The family alternated between attending Unitarian church and Friends meeting, as they did for their entire lives. Although Len considered camping "housekeeping under difficulties," Estelle loved to travel, and summer camping trips were the family's richest time together. During these journeys they visited a Hopi village, continually occupied for centuries, and the ancient cliff dwellings of Mesa Verde. In 1975, Estelle and Len retired and moved to Cottage Grove, Oregon, to be part of Cerro Gordo, a proposed intentional community. Although the adventure turned out to be more illusion than reality, an alternative community had been formed from the people drawn to the original project. Estelle and Len transferred their membership from Santa Monica Meeting to Eugene Meeting in 1976. Estelle's busy schedule of activism included Women's International League for Peace and Freedom, Friends Committee on National Legislation, Fellowship of Reconciliation, sanctuary for Central American refugees, protesting the spraying of pesticides on national forests, restoring a hospital to Cottage Grove, campaigning for numerous political candidates, and being a delegate to the Democratic Central Committee. Twice she represented North Pacific Yearly Meeting at the annual meeting of FCNL. When Estelle was diagnosed with breast cancer in 1992, she refused the conventional therapy of surgery, radiation, and chemotherapy, and chose instead to pursue the study of natural healing. Always a student and always a teacher, she taught many about nutrition and alternative health. When Len's heart disease worsened, Estelle cared for him at home until he passed away on July 9, 1994. His death was devastating to her, but eventually she recovered her joy in life. Estelle is remembered in Eugene Meeting for her gift of vocal ministry and her activism. She often spoke of what she had learned by engaging with children: lessons about human transformation, nature, and the gifts of meaning. She will also be remembered for her flagrant wearing of purple. One afternoon, while her son Rob and his wife Lydia sang to her and stroked her hair, she passed peacefully from this world. Estelle is survived by her son, Robert Field.

Fitzgerald—*John Maurice Fitzgerald*, 79, in Milwaukee, Wisconsin, on March 10, 2000, following a massive stroke. He was born to Hattie (Boerschel) and Edward Joseph Fitzgerald in Cairo, Illinois, on December 13, 1920, and grew up in a large Catholic family. Following his marriage on September 6, 1947, to Rosemary Smith, a Methodist, the couple became members of the Religious Society of Friends, attending first Chicago and later Evanston Meeting. No job was too menial, too hard, or beneath John as he worked in a variety of occupations to support his growing family: chef in one of St. Louis's finest restaurants; phone book deliverer; camera salesman; department store manager; taxi driver; adjudicator for the State of Illinois Unemployment Bureau. John received his B.A. from Southern Illinois University in 1949 and Master of Arts from Iowa State University in 1951.

His main interests were English and speech, and he taught at the DeVry Technical Institute in Chicago and Ball State University in Muncie, Indiana. John drove many miles to meeting and sometimes stopped along the way for donuts and coffee, but he was seldom absent and always available for help in the kitchen or house and grounds responsibilities. He was preceded in death by his beloved wife, Rosemary, and is survived by daughters Mary Fitzgerald, Barbara Rosemary Fitzgerald, Sally Mydill, and Terry Kevin; sons John Fitzgerald and Richard Fitzgerald; eight grandchildren; and two great-grandchildren.

Johnson—*Ralph Johnson*, 84, on January 5, 2000, in Evanston, Illinois. Born August 15, 1915, in Marion County, Indiana, he was the youngest of four children of Clayton and Emma Johnson. The family home was just outside Indianapolis, and every Sunday the family would make the trip to attend First Friends Church. As a student at Earlham College from 1932-1936, Ralph majored in Economics, played football, and was active in student affairs. Years later, he served several terms as a trustee of the college. While at Earlham, he met a classmate, Eleanor Mavity, whom he married on October 16, 1938. The couple moved to Chicago, where Ralph worked with his brother Walter as a manufacturer's representative, selling glass containers and other packaging products. Ralph and his family became active members of Evanston Meeting on February 12, 1941. It was their first experience with an unprogrammed meeting. Ralph served the meeting as trustee, treasurer for many years, and clerk. He is survived by his wife of 61 years, Eleanor Johnson; a daughter, Virginia Johnson; two sons, Richard Johnson and Steven Johnson; six grandchildren; and three great-grandchildren.

Marquis—*Rollin Park Marquis*, 74, at his home in Dearborn, Michigan, on May 19, 2000. Born November 29, 1925, in Baden, N.C., the only child of Rollin Howard Marquis and Carmen Park, Rollin was raised as a Presbyterian in Middletown, Ohio, and Elmira, New York. Study of Latin and Greek in high school inspired in Rollin a lifelong love of languages. He entered Bard College at age 16. His study was interrupted by two years in the Army, one of which was spent in the hospital recovering from a leg injury received in basic training. After earning a B.A. at Bard, Rollin studied languages and linguistics at Oxford University, 1948-50. He spent his summer vacations traveling around Europe, obtaining pocket money as a quick-learning tour guide for other tourists. He then settled in New York, where he worked as a foreign language cataloger in the Columbia University Library. In New York he also studied painting, took a job with Church World Service, became a Quaker (joining Fifteenth Street Meeting), and met and, in August 1954, married Marian Horton Bonstein (1923-1995), a person as full of disparate facts, diverse talents, and dynamic interests as was Rollin himself. A Master's in Library Science from Carnegie Institute of Technology in 1959 led to a series of appointments as a library administrator, culminating in a 24-year tenure as chief librarian of the City of Dearborn, Michigan, from 1964 to 1988. He was valued by his professional peers as a spokesperson for libraries and library funding. In 1967 Rollin transferred his

membership to Ann Arbor Meeting. He served on its membership and outreach committee for 17 years and was often invited to speak on Quaker history at seekers' meetings. He was also clerk of Green Pastures Quarterly Meeting for a year, and a trustee of Friends School in Detroit for several years during the 1980s. Rollin's learned ministry, always articulate and coherent, reflected his lifelong study of languages, Scripture, and philosophy, his broad reading in other fields, and his mysticism. Rollin belonged to Rotary Club, Torch Club, and Better Education thru Spelling Reform, and, with Marian, the community choruses. In the years following retirement, writing was one of his principal joys. He enjoyed sharing his works— anecdotal memoirs, essays, and often elegiac short stories and poetry—with Ann Arbor Meeting's Scribblers Group, and he was generous in his encouragement of others. Although Rollin weathered a series of medical crises in his later years, he repeatedly bounced back with the help of friends and with the tonic of pursuits that truly interested him. Even in his final few months, he retained the unique jovial good humor for which he is remembered. He will be greatly missed by the meeting community. Rollin is survived by his son Rollin Hilary Marquis and wife, Susan; by his son Richard Wyndhorne Kline; and by his daughter, Anne-Louise Marquis. He wanted no memorial beyond the promised preservation of his writings, but he would heartily endorse any actions taken in his name to "wage peace" and to support reading and free public libraries.

Michener—*Margaret Hoover Michener*, on April 4, 2000, in Ames, Iowa. She was born October 30, 1896, in Mahaska County near Wright, Iowa. The first child of Jesse Lewis Hoover and Alta Mae Wright Hoover, Margaret was a descendant of pioneering Scotch Presbyterian and Swiss-German Quaker families. She attended William Penn Academy in Oskaloosa, Iowa; taught in a one-room school for a year; and finished her education at William Penn College, graduating with high honors in 1920. For a brief period she worked for American Friends Service Committee as an interpreter of various programs to local meetings in Iowa. She married Howard Paul Michener of Truro, Iowa, on August 14, 1921, at First Friends Church in Oskaloosa. Paul was also a Penn College graduate, and prior to their marriage he was in the first group of Quaker conscientious objectors to be assigned to reconstruction work in France in lieu of military service. The couple taught at Friends Northbranch Academy in Kansas for a year, then returned to the Michener farm at Truro when their help was needed. For the next six years they helped maintain that farm and the Hoover family farm near Wright, Iowa. Two sons, David Paul and Carroll Hoover, were born during this period. In 1928, under the Friends Mission Board, the family went to Jamaica, where Margaret and Paul served as headmaster and -mistress of the Swift Boys' Home and School at Highgate. In 1934 Margaret and Paul and their sons moved to Newberg, Oregon, in the Willamette Valley, where they were engaged in orchard and berry farming and where their daughter, Miriam, was born. In 1946 they returned to Iowa and farmed near Ackworth in Warren County until their retirement to Lake Wales, Florida, in 1966. There they built a home on Lake Walk-in-Water amid a com-

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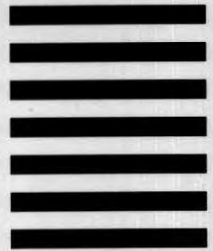
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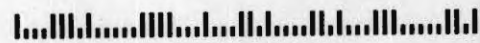
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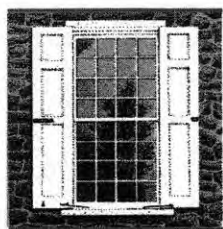
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munity of other Quaker families whom they had known over the years. Ten years later they migrated to the Friends Homes community in Greensboro, North Carolina, where they enjoyed their final years together and where they were a loving, hospitable, and nurturing presence. A lover of nature, Margaret was committed to farm life. Vegetable and flower gardens thrived wherever she lived, and during her years on the farm she became accomplished in cake decorating and flower arranging. After coming to Friends Homes she realized a lifelong ambition of learning to weave. She was intensely caring about the needs and burdens of other human beings and acted out this concern in myriad practical ways. For 20 years before and after her retirement from the farm and the move to Florida, she read books to be made into tapes for college students under the auspices of the Iowa Commission for the Blind. She participated on a regular basis in every AFSC material services project within her reach, and she regularly fed meals to patients in the care center at Friends Homes from the time her husband died there in 1986 until she left the home in 1992. She volunteered in the Quaker genealogy section of the Guilford College Library and in the offices at Friends Homes. She was honored by the state of North Carolina in 1992 for outstanding volunteer contributions. She enjoyed language and words and was even able to do crossword puzzles and win at Scrabble well after memory for other details was gone. She welcomed new ideas, whether practical, intellectual, or spiritual in nature. She was modest and self-effacing, intensely loyal in her friendships, and acute in her perceptions of good in other people, whatever their backgrounds or status in life. Margaret is survived by her children, Dr. David Michener of Point Richmond, California, Carroll Michener, and Miriam Michener Patterson; 12 grandchildren; and 13 great-grandchildren.

Paxson—Bertha (Terry) Hull Paxson, 93, on June 9, 2000. Born March 18, 1907, in Baltimore, Maryland, she was the daughter of the late James Dixon Hull and Mary Broomell Hull. Following her graduation from Baltimore Friends School and Swarthmore College, she worked for many years as a teacher at Media (Pa.) Friends School. She was the wife of the late William Hall Paxson, who died in 1987. Terry was a former member of Swarthmore (Pa.) Meeting and a current member of Kendal (Pa.) Meeting, as well as the founder of the Springfield Sewing Group for AFSC. She served for many years on the Board of Friends Home for Children (Friendly Acres) in Secane, Pa. She is survived by her son, Edward Paxson, her daughter Margery Paxson Jones, six grandchildren, and ten great-grandchildren.

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the way of being a Quaker—since we believe that we have “that of God” in us anyway.

A dear member of our meeting who passed away after a long and fruitful life claimed he had moved from atheism to agnosticism. For all of us who knew him it was the reality of his generous and loving spirit that mattered and that touched our own lives.

My husband Albert reminds me of the First Letter of John, Chapter 4, verse 7: “Beloved. Let us love one another, for love is of God and he who loves is born of God and knows God. . . .”

May Mansoor Munn
Houston, Tex.

Intercessory prayer and spiritual healing

Peter Blood’s diagnosis (*FJ* Aug.) of the “arrogance factors” permeating intercessory prayer mentions “healing circles” that focus on intercessory prayer. Different names have been used, but the equivalent of a “healing circle” has long been a relatively rare but persistent phenomenon in the abundance of threads of Quaker tradition. Some of the healings by George Fox were deleted from certain editions of his *Journal*. Because theological minorities are currently more tolerated than during portions of the past, spiritual healing and intercessory prayer might grow in importance. For a few months Abington (Pa.) Meeting has hosted an ecumenical healing circle, which includes 30 minutes of truly silent worship, followed by about 15 minutes of the naming of those on whose behalf the group has intercessory prayer for at least ten seconds. Strict adherence to such a schedule allows individuals from diverse backgrounds and theologies to pray together, with any worship-sharing or fellowship after the closing circle.

Some individuals have amazing spiritual gifts which, in appropriate religious fellowships, can provide many blessings for others. Estelle Burroughs was a Swarthmore Quaker who had remarkable gifts as a spiritual healer. The general public tends to disrupt the life of any individual known to be a spiritual healer. Estelle Burroughs diverted attention from herself through an ecumenical healing circle, so that it was the healing circle, rather than Estelle, who was credited with some appreciated healings. Many areas need healing circles to thus protect the few who might have unusual gifts as healers.

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circles and maintaining information about healing circles at other houses of worship. Michael Murphy's book *The Future of the Body* provides data showing the relationships among such phenomena as biofeedback and intercessory prayer. Skeptics who learn that they are able to reduce their hypertension in a healing circle, and who learn that they can increase the temperature of their palms prior to therapeutic touch, can sometimes evolve to treating spiritual healing as a significant component of health maintenance.

John R. Ewbank
Sonthampton, Pa.

Honesty is an important Quaker business practice

I have read with interest the article by Lee B. Thomas Jr. on "Quakers in Business Today" (*FJ* Sept.). It brought to mind my reading of George Fox's *Journal* where he excoriates the unethical behavior of business people in the England of his day. Then it was the practice to cheat the customer in every way possible. If a child was sent on an errand, that child would surely be cheated. Fox soundly denounced such actions and called for honest dealings by Quakers as a testimony of their beliefs.

Quaker business people in George Fox's time in England set an ethical standard for business, and as a result Quaker businesses were preferred to other businesses. Thus the Quaker business ethic came to dominate business practice in both England and America. This insistence on ethical business practice is found in many yearly meeting *Disciplines* today.

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Pittsburgh—Well located. Affordable, third-floor (walkup) guest rooms with shared bath. Single or double occupancy. Kitchen available. Contact: House Manager, Friends Meetinghouse, 4836 Ellsworth Avenue, Pittsburgh, PA 15213. Telephone: (412) 683-2669.

Coming to London? Friendly B&B just a block from the British Museum and very close to London University. A central location for all tourist activities. Ideal for persons traveling alone. Direct subway and bus links with Heathrow Airport. The Penn Club, 21 Bedford Place, London WC1B 5JJ. Telephone: +44 (0207) 636-4718. Fax: +44 (0207) 636-5516.

Chicago—Affordable guest accommodations in historic Friends meetinghouse. Short- or long-term. Contact: Assistant Director, Quaker House, 5615 S. Woodlawn Avenue, Chicago, IL 60637. (773) 288-3066.

An oasis of calm in the heart of London? Yes, at the Quaker International Centre, where short-, medium-, and longer-term accommodation is available as well as conference facilities. Excellent homemade food. For further information contact telephone: +44 (0207) 387-5648, fax: +44 (0207) 383-3722, or write to: 1 Byng Place, London WC1E 7JH.

Coming to DC? Stay with Friends on Capitol Hill. **William Penn House**, a Quaker Seminar and Hospitality Center in beautiful, historic townhouse, is located five blocks east of the U.S. Capitol. Convenient to Union Station for train and METRO connections. Shared accommodations including continental breakfast for groups, individuals. 515 East Capitol Street, SE, Washington, DC 20003. E-mail: <dirpennhouse@pennsnet.org>. Telephone: (202) 543-5560. Fax: (202) 543-3814.

Looking for a creative living alternative in New York City? Pennington Friends House may be the place for you! We are looking for people of all ages who want to make a serious commitment to a community lifestyle based on Quaker principles. For information call (212) 673-1730. We also have overnight accommodations.

Books and Publications

Western Quaker Reader, Writing by and about Independent Quakers in the Western United States, 1929-1999. Anthony Manoussos, ed. "Excellent job of weaving the threads of the western experience together. . . . Readers will want this book for reference as well as for sampling the essays for years to come."—Margaret Bacon. 352 pp., paperback. Send check for \$23 made out to Friends Bulletin, 5238 Andalucia Court, Whittier, Ca 90601. Intro. subscription to FB, magazine of Western Quakers, only \$15. <www.quaker.org/fb>. <Friendsbul@aol.com>.

Quaker Forum: a journal devoted to a reflective appraisal of the theory and practice of Quakerism. £15 or \$25 per year (8 issues), from 23 Ben Corrum Brae, Dunoon PA23 8HU, Scotland, UK.

Quaker Life (succeeding *American Friend* and *Quaker Action*)—informing and equipping Friends around the world. Free sample available upon request. Join our family of Friends for one year (10 issues) at \$24. For more information contact:

Quaker Life
101 Quaker Hill Drive
Richmond, IN 47374, or call (765) 962-7573;
e-mail: <QuakerLife@fum.org>,
or check out our website: <www.fum.org>.

Free Online Adult Religious Education Materials. Emphasis on reading traditional texts aloud in a worship-sharing setting. Web address is <http://home.att.net/~carywebber>.

Worship in Song: A Friends Hymnal
335 songs, fully indexed. Hard cover and spiral bound, \$20 plus shipping. Large print edition, \$25. Quantity discounts available. Order from **FGC Bookstore** (800) 966-4556 or online: <quakerbooks.org>.

Friendly Woman publishes essays, poetry, short fiction, and art by Quaker women. The next issue is on "Women, Money, and Economic Power," submissions deadline: November 15, 2000. To submit or subscribe contact Dept FJ, 1106 Caldwell Lane, Nashville, TN 37204 or check our website <http://user.icx.net/~richmond/FW/tw_home.html>.

Quaker Books. Rare and out-of-print, journals, memoirs, histories, inspirational. Send for free catalog or specific wants. Vintage Books, 181 Hayden Rowe St., Hopkinton, MA 01748. Visit our Web page at: <http://www.abebooks.com/home/HAINES>.

Read "QUAKER THEOLOGY"—Issue #2 now out. Subscription: \$20/yr. And join us for a weekend seminar, "A Quaker Introduction to Theology," January 12-14, 2001, in State College, Pa. Details from: **QUEST** (Quaker Ecumenical Seminars in Theology), P.O. Box 82, Bellefonte PA 16823. E-mail: <QUEST@quaker.org>; Web: <www.quaker.org/quest>.

You're in good company with Friends United Press authors, including Douglas Steere, Howard Thurman, Daisy Newman, John Punshon, Tom Mullen, Doug Gwyn, Louise Wilson, Will Cooper, T. Canby Jones, D. Elton Trueblood—and, of course, George Fox, John Woolman, and William Penn. Inspiration, humor, fiction, and history that take you to the roots of Quaker beginnings, belief, and beyond. Write 101-A Quaker Hill Drive, Richmond, IN 47374 for a free catalog or call (800) 537-8839. <www.fum.org>.

Become a Published Author. 80-year tradition of quality book publishing, promotion, distribution. "Author's Guide to Subsidy Book Publishing"—(800) 695-9599.

FGC Bookstore. Serving Friends and seekers worldwide with Quaker-related books, tracts, and curricula for all ages. Materials to meet needs and interests of individuals, religious educators, and meeting communities. Free catalog of over 500 titles. Religious education consultation. Shop from us on the Web at <www.quakerbooks.org>. Call, write, or visit: Friends General Conference Bookstore, 1216 Arch Street, 2B, Philadelphia, PA 19107, M-F 9 a.m.-4:30 p.m. EDT, (8 00) 966-4556, e-mail: <bookstore@fgcquaker.org>.

For Sale

Have You Hugged A Quaker Today?
Printed on chef's apron. Choice of yellow, white, blue, green, red, and lilac fabric. One apron \$9, \$16/2, \$42/6, \$81/12. Add \$4.95 shipping per order and sales tax for N.Y. delivery. Satisfaction or refund. Marketing Tangibles, Rawson Road-FJ, Cuba, NY 14727. (716) 437-2923.

Peace Fleece yarns and batting in 35 colors; kits, buttons, needles. Sample card \$3.00. Yarn Shop on the Farm, 1235 Red Run Road, Stevens (Lanc. Co.), PA 17578. (717) 336-5860.

Opportunities

Consider <www.arizonafriends.com> community of F/ friendly homeowners who help one another live in a sunny place. <rjstuckey@earthlink.net>.

Consider a Costa Rica Study Tour. Jan. 25-Feb. 5, 2001. See the real Costa Rica! E-mail: <jstuckey@sol.racsa.co.cr>. Write: Sarah Stuckey, Apdo. 46-5655, Monteverde, Costa Rica. Phone or fax: +506 645-5065.

Selected Pendle Hill Conferences
November 17-19: **Clerking**, led by Katherine Smith
December 1-3: **Language for the Inward Landscape**, led by Bill Taber
December 15-17: **A Heart Warming**, led by Barbara Jane Williams
December 29-January 1: **Celebrate the New Year**
Theater for a Change, with Steve Gulick
The Liberation Poetry of Ernesto Cardenal, with Aurora Camacho de Schmidt
Re-Turning to the Light, with Marcelle Martin
January 12-14: **Is the Human Community Still Vital?** led by David Dawson
January 12-15: **Transforming Ourselves: Finding Creative Responses to Conflict**, led by Stephen Angell and others
January 19-21: **Religion, Justice, and Health Care: The Many Connections**, led by Charlene Galarneau and Suzanne Seger
For more information, contact: Pendle Hill, 338 Plush Mill Road, Wallingford, PA 19086-6099. (800) 742-3150, extension 142. <www.pendlehill.org>.

Teachers desperately needed in northern Ghana. All schools, primary to secondary, need adults, retirees, college students willing to teach. A term is 3 1/2 months. Write or call Rich Hiler: 46 High Street, Brattleboro, VT 05301. (802) 258-2257.

Friends Center with unprogrammed Christian orientation at Barnesville offers personal retreats with spiritual consultation available. Also September 29 and May 18: **Spiritual Formation Retreats** with Bill Taber; October 13: **The Leap into Homesteading, Cottage Farming** with Scott Savage; March 3: **Reading the Bible with Quaker Eyes** with Tom Gates; March 30: **Silent Retreat** with Jean Cooper and Frances Taber; April 27: **Nurturing the Spiritual Life: Eldering** with Susan Smith and Frances Taber; June 1: **Spiritual Guidance from the Writings of Isaac and Mary Pennington** with Virginia Schurman. For information write Bill Taber, 61357 Sandy Ridge, Barnesville OH 43713, or phone (740) 425-1248.

Travel to Tuscany and Provence
Taste of Tuscany and Friends in France trip programs offered each fall and spring. Learn about art, culture, and cuisine in small groups of 8-12 people with excellent accommodations, food, and expert guidance. Guests stay at historic villas in the country near Lucca and Avignon. Information contact: Mark Haskell, **Friends and Food International**, 1707 Taylor Street, NW, Washington, DC 20011, USA. Tel/fax (202) 726-4616, e-mail: <MkHaskell@aol.com>.

Join the FRIENDS JOURNAL family! FRIENDS JOURNAL occasionally needs **graphic design/production help.** Must be comfortable working in Pagemaker and Photoshop on a Mac and available to work in our office. Layout and typography experience, as well as familiarity with the JOURNAL, is desirable. Great workplace. Send résumé and work samples to FRIENDS JOURNAL, attention Barbara Benton, 1216 Arch Street, 2A, Philadelphia, PA 19107-2835.

Quaker Writers and Artists!
Join the Fellowship of Quakers in the Arts. FQA's goal: "To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens." Help build an international network of creative support and celebration. Membership: \$20/year. FQA, P.O. Box 58565, Philadelphia, PA 19102. E-mail: <fqa@quaker.org>. Web: <http://www.quaker.org/fqa>.

Monteverde Studios of the Arts, Monteverde, Costa Rica: "Where Craft and Culture Meet." Participate in weeklong classes in a community founded by Quakers in 1951. Attend Quaker meeting. Take classes in ceramics, painting and drawing, textiles, stained glass, jewelry, basketry, woodworking, dance, photography, leatherwork, storytelling, cooking; also personality studies. Work in studios of your teachers and share in the same inspirational, luxuriant surroundings of the rain forest. All artists are residents of this multicultural community where North Americans and Costa Ricans live in seamless contiguity. Brochure: (800) 370-3331, <www.mvstudios.com>. P.Q. Box 766-F, Narberth, PA 19072.

Quaker House Ann Arbor has periodic openings for six-person intentional community based on Friends principles. (734) 761-7435, <quakerhouse@umich.edu>, <www.ic.org/ghaa/>.

Personals

Concerned Singles

Concerned Singles Newsletter links compatible, socially conscious singles who care about peace, social justice, racism, gender equity, environment. Nationwide. All ages. Since 1984. Free sample: Box 444-FJ, Lenox Dale, MA 01242; or (413) 445-6309; or <http://www.concernedsingles.com>.

Single Booklovers, a national group, has been getting unattached booklovers together since 1970. Please write Box 117, Gradyville, PA 19039, or call (610) 358-5049.

Positions Vacant

Allen's Neck Friends Meeting in Dartmouth, Mass., is seeking a part-time pastor starting in the Fall of 2000. Duties will be: leading worship, pastoral care, community outreach and involvement in all meeting activities. A parsonage is provided. Please send resume to: Sharon Wypych, <SLWyp619@aol.com>. Or: Sharon Wypych, 175 Division Road, Westport, MA 02790-1347.

Earlham School of Religion seeks candidates for a newly created position focused on distributed learning. This is a full-time administrative faculty appointment, though occasional courses may be contributed to the academic program as expertise and curricular needs allow. The person hired for this position will play a pivotal role in the creation and development of distributed learning opportunities, including course design, student support, and extension site management.

Applicants should have experience with theological education, computer programming, Web design skills, and efficient administrative abilities. Vitas and references may be sent to Jay Marshall, 228 College Avenue, Richmond, IN 47374. Interviews will begin immediately and continue until the position is filled. AA/EOE.

Germantown Academy—Head of Lower School

Located in the suburbs of Philadelphia on a beautiful 110-acre campus with outstanding facilities, this coed college preparatory pre-K through grade 12 school of 1,100 students is seeking a Head of Lower School for July 2001. The Lower School of 400 students and 46 faculty enjoys spacious buildings and the use of all the campus facilities including swimming pool, fields, and a stream. Candidates with teaching/administrative experience plus strong leadership, communication, organizational, and interpersonal skills should send a resume, cover letter, and three references by November 1, 2000, to: Anne Orr, Search Committee, Germantown Academy, P.O. Box 287, Ft. Washington, PA 19034. Fax: (215) 646-4075.

Monteverde Friends School needs K-12 teachers, a special ed. teacher, and volunteers. School year begins in August. MFS is an English-dominant, bilingual school with multi-graded classes in Costa Rica's rural mountains. While salaries are low, the experience is rich. Simple housing included for teachers. Teachers please apply by January 31, volunteers any month, to Jenny Rowe, Monteverde Friends School, Monteverde 5655, Puntarenas, Costa Rica. Tel/fax: (506) 645-5302. E-mail: <mfschool@racsa.co.cr> with copy to <vandusen@racsa.co.cr>.

New England Yearly Meeting is looking for an enthusiastic Young Adult Friend to fill the position of Administrative Assistant/Young Adult Friends Coordinator, for a 2 1/2 year period. Qualifications: active member/attender of a monthly meeting, familiarity with Friends structure/program, experience in Young Adult Friends groups, computer and people skills, limited bookkeeping, efficiency, and organization a must. Responsibilities include: some program for Young Adult Friends; basic clerical responsibility for Traveling Ministries, Youth Programs, and other miscellaneous work. Supervised by the Administrative Secretary. Salary \$24,000 plus benefits. Interviews December 9. Start date February 2001. Applications to: New England Yearly Meeting, 901 Pleasant Street, Worcester, MA 01602, or call 508 754-6760.

Each year **Sandy Spring Friends School** has a few faculty or staff openings. Interested applicants should send a resume and cover letter to Kenneth W. Smith, Head of School, 16923 Norwood Road, Sandy Spring, MD 20860.

Arthur Morgan School. A small junior high boarding school seeks houseparents and teachers for 2001-2002 school year. Positions also include a mix of other responsibilities: teaching (academics and/or electives, music, art, etc.), leading work projects and outdoor trips, maintenance, gardening, and cooking. Intimate community of staff and students; staff-run by consensus. Simple living; beautiful mountain setting. Contact or send resume with cover letter to: Nicole Delcogliano or Sherrill Senseney, AMS, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Seeking Resident Couple. Honolulu Friends Meeting, Quaker Center, beginning July 1, 2002, for one to two years. Honorarium and benefits offered. Contact Anne Felton for details, 808/944-0749, <anne@soest.hawaii.edu>.

Haverford College

Haverford, PA 19041-1392

Haverford College seeks candidates for the following tenure-track positions, at the rank of assistant professor, to begin fall 2001:

Molecular Microbiologist. To teach introductory and advanced courses and engage with students in research on an important biological problem. Possible research areas include, but are not restricted to, host-pathogen interactions and the regulation of gene expression in prokaryotes, familiarity with prokaryotic or other genome projects helpful. At least two years of postdoctoral experience required. Letter of application, C.V., statement of research plans and teaching interests, and three reference letters by **November 15** to: Sharon Nangle, Biology Search Committee, Haverford College, 370 Lancaster Avenue, Haverford, PA 19041. Inquiries: Philip Meneely, Chair of Biology, at <pmeneely@haverford.edu>.

Japanese Language and Culture. To teach Japanese language and any aspect of Japanese literature, history, culture, or society at all levels of the curriculum; preference given to those who take an interdisciplinary approach. Letter, CV (include e-mail address), writing sample, and three current letters of recommendation by **November 15** to: Professor Kathleen Wright, Chair, c/o Annette Barone, Japanese Search Committee, Haverford College, Haverford, PA 19041. Inquiries: <kwright@haverford.edu>; 610 896-1031.

AA/EOE; to diversify its faculty and enrich its curriculum and life of the college, Haverford encourages women and minority candidates to apply. For information concerning Haverford College, please visit our website <http://www.haverford.edu>.

Philadelphia Yearly Meeting seeks a full-time **Youth Mediation and Conflict Resolution Specialist** to support Friends' work with youth in conflict resolution, including mediation. This staff will relate to two projects in PYM: *Friends Conflict Resolution and Nonviolence and Children*; and will communicate with monthly meetings, public and private schools, sister organizations, and Friends in both project groups who do this kind of work. **Qualifications:** College degree, at least two years of relevant experience; credentials and experience in mediation and conflict resolution. Access to reliable vehicle in which to drive to (sometimes remote) sites for meetings and programs. Membership and active participation in our Religious Society strongly preferred. Hiring salary: \$24,500-28,500, depending on experience and qualifications. Send a cover letter expressing your interest and a resume by 11/30/2000 to Joan Broadfield, 1515 Cherry Street, Philadelphia, PA 19102. Email: <jbroad@pym.org>.



Sidwell Friends School, a coed, pre-K-12

Quaker day school located in Washington, D.C., invites qualified applicants for staff and faculty positions that may be applied for at any time. Members of the Society of Friends are particularly encouraged to apply. Sidwell Friends, students, and alumni represent many cultural, racial, religious, and economic backgrounds. The school's vigorous academic curriculum is supplemented by numerous offerings in the arts and athletics. A Chinese language and history program is shared with other area schools on a consortium basis. The curriculum includes community service requirements and opportunities for internships in Washington, D.C., and a student year abroad. Educational and extracurricular activities are enriched by the school's presence in the nation's capital. Send cover letter and resumes to Office of Personnel Services, Sidwell Friends School, 3825 Wisconsin Avenue, NW, Washington, DC 20016.

Interns, 9-12 month commitment beginning January, June, or September. Assist with seminars and hospitality at William Penn House, five blocks from U.S. Capitol. Room, board, and small stipend. WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Resident. Redwood Forest Friends Meeting, Santa Rosa, Calif. Residents performing hospitality and caretaking duties are sought for a dynamic Friends meeting north of San Francisco. Post inquiries to Resident Committee, RFFM Box 1831, Santa Rosa, CA 95402.

Hospitality Manager. Provide a Friendly presence at William Penn House, a Quaker seminar center on Capitol Hill in Washington, D.C. Duties include hosting meeting for worship; scheduling, admitting, orienting groups; supervising cleaning, food preparation, and maintenance; assisting with group programming. Room, board, salary, insurance. Send resume and letter explaining your interest to Errol Hess, WPH, 515 East Capitol Street, SE, Washington, DC 20003.

Quaker House of Fayetteville, North Carolina, seeks a director to counsel military personnel who want a discharge, information about their rights, or who are AWOL. Serving the Southeastern U.S., the director works with a nationwide organization of counselors as part of the GI Rights Network. The director must have a commitment to Quaker faith and practice. The work involves frequent phone contact with service members, sometimes in crisis. An ideal candidate will have good organizational skills, a sense of humor, speak and write well, deal comfortably with a diverse range of Friends, be comfortable on a computer, and be able to live and work in a predominantly military area. Applicants need not be experienced military counselors, but will need to learn rapidly. The director is responsible for daily operation of the office, written communication (including newsletter), representing Quaker House to the public, training and supervising volunteers, and supporting the life of Fayetteville Friends Meeting. The director may also pursue projects that support nonviolence and justice in ways compatible with personal leadings and Quaker testimonies.

House provided (which is also the office and meetinghouse), use of a car, utilities, insurance, and small salary. Fayetteville is adjacent to Fort Bragg Army Post (one of the largest in the world) and Pope Air Force Base. Since 1969 Quaker House has been a presence for peace in Fayetteville, supported by Friends Meetings and individual donations. Send letter of intent, resume, name, address, and phone of three references (one of which is to address the applicant's involvement in his/her meeting and Friends activities) to Search Committee, Quaker House, 223 Hillside Avenue, Fayetteville, NC 28301 or <bethguy@acpub.duke.edu>.



Wanted—Assistant Book Review Editor

Do you enjoy finding books of interest to Quakers? We seek a volunteer to assist our book review editor with procurement and shipping of review books. Tasks may be performed in our office and/or in your home. We offer satisfying work and warm collegiality! Job description available. Please call for further information, to: Susan Corson-Finnerty, Editor-Manager, FRIENDS JOURNAL, 1216 Arch Street, 2A, Philadelphia, PA 19107. (215) 563-8629, e-mail: <FriendsJnl@aol.com>.

Caretaker(s) wanted: live on Vermont farm in exchange for property and rental management. Summer 2001. Stipend. <www.forestecho.net>, <jackhunt@sover.net>, (802) 457-9171.

Rentals & Retreats

Bald Head Island, N.C. Panoramic view of ocean, dunes, lagoon, and golf course from four-bedroom, two-bathroom, beautifully furnished house with wraparound deck, two electric golf carts. 14 miles of beach, championship golf, tennis, croquet, swimming, and fishing. 13,000 acres of maritime wilderness. Many birds and wildflowers. No cars on island. Peaceful, friendly. Rental by day or week. (215) 699-9186.

Pocono Manor. Beautiful, rustic mountain house suitable for gatherings, retreats, and reunions. Seven bedrooms. Three full baths. Beds for 15. Fully equipped. Deck with mountain view. Hiking trails from back door. Weekends or by the week, May through October. Contact Jonathan Snipes: (215) 736-1856.

Cape May, N.J., Beach House—weekly rentals; week-end rentals in off-season. Sleeps 12+. Great for family reunions! Block from beach. Close to mall. Ocean views from wraparound porch. Call: (718) 398-3561.

A Friendly Maui vacation on a Quaker family organic farm. 20 minutes to local beaches. New stone and cedar building with large octagonal room, skylight, ocean view, walk-in closet, and private bath. Full kitchen, organic vegetable garden, and hot tub. Bed and breakfast or bed and supper: \$70 per day. Weekly and monthly rates available. Write or call Henrietta & Wm. Vitarelli, 375 Kawelo Road, Haiku, HI 96708. Telephone: (808) 572-9205. Fax: 572-6048.

Quiet Wisconsin Country Home. Private room. Share house, 35 acres hills/trees with owner. \$250/month or work in lieu of cash. Utilities included. (608) 525-8948.

Retirement Living

Foxdale Village, for Quaker-directed life care. A vibrant and caring community that encourages and supports men and women as they seek to live life fully and gracefully in harmony with the principles of simplicity, diversity, equality, mutual respect, compassion, and personal involvement. Spacious ground-floor apartments and community amenities such as library, auditorium, wood shop, computer lab. CCAC Accredited. Reasonable fees include medical care. 500 East Marylyn Avenue, Department F, State College, PA 16801-6269. For more information, call Lenna Gill at (800) 253-4951. <www.foxdalevillage.org>.

Friends House, a Quaker-sponsored retirement community in Santa Rosa, California, offers one- and two-bedroom garden apartments or more spacious three-bedroom, two-bath homes for independent living. Immediate occupancy may be available. An assisted-living home, a skilled nursing facility, and adult day care services are also available on campus. Friends House is situated one hour north of San Francisco with convenient access to the Pacific coast, redwood forests, cultural events, medical services, and shopping. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. (707) 538-0152. <www.friendshouse.org>.

KENDAL COMMUNITIES and SERVICES FOR OLDER PEOPLE

Kendal communities and services reflect sound management, adherence to Quaker values, and respect for each individual.

Continuing care retirement communities:

Kendal at Longwood • Crosslands • Kennett Square, Pa.
Kendal at Hanover • Hanover, N.H.
Kendal at Oberlin • Oberlin, Ohio
Kendal at Ithaca • Ithaca, N.Y.
Kendal at Lexington • Lexington, Va.

Communities under development:

Kendal on Hudson • Sleepy Hollow, N.Y.
Kendal at Granville • Granville, Ohio
Kendal at Furman • Greenville, S.C.

Independent living with residential services:

Coniston and Cartmel • Kennett Square, Pa.

Nursing care, residential and assisted living:

Barclay Friends • West Chester, Pa.

Advocacy/education programs:

Untie the Elderly • Pa. Restraint Reduction Initiative
Kendal Corporation Internships

For information, call or write: Doris Lambert, The Kendal Corporation, P.O. Box 100, Kennett Square, PA 19348. (610) 388-5581. E-mail: <info@kcorp.kendal.org>.



Friends Homes, Inc., founded by North Carolina Yearly Meeting of the Society of Friends, has been providing retirement options since 1968. Both Friends Homes at Guilford and Friends Homes West are fee-for-service, continuing care retirement communities offering independent living, assisted living, and skilled nursing care. Located in Greensboro, North Carolina, both communities are close to Guilford College and several Friends meetings. Enjoy the beauty of four seasons, as well as outstanding cultural, intellectual, and spiritual opportunities in an area where Quaker roots run deep. For information please call: (336) 292-9952, or write: Friends Homes West, 6100 W. Friendly Avenue, Greensboro, NC 27410. Friends Homes, Inc. owns and operates communities dedicated to the letter and spirit of Equal Housing Opportunity.

Schools

Stratford Friends School provides a strong academic program in a warm, supportive, ungraded setting for children ages 5 to 13 who learn differently. Small classes and an enriched curriculum answer the needs of the whole child. An at-risk program for five-year-olds is available. The school also offers an extended day program, tutoring, and summer school. Information: Stratford Friends School, 5 Llandillo Road, Havertown, PA 19083. (610) 446-3144.

John Woolman School. Rural California, grades 9-12. Preparation for college and adulthood, small classes, caring staff, work program, service projects; board, day. 13075 Woolman Lane, Nevada City, CA 95959. (530) 273-3183.

Lansdowne Friends School—a small Friends school for boys and girls three years of age through sixth grade, rooted in Quaker values. We provide children with a quality academic and a developmentally appropriate program in a nurturing environment. Whole language, thematic education, conflict resolution, Spanish, after-school care, summer program. 110 N. Lansdowne Avenue, Lansdowne, PA 19050. (610) 623-2548.

Westtown School. Under the care of Philadelphia Yearly Meeting since 1799, Westtown seeks Quaker children for day (pre-K-10) and boarding (9-12). Boarding is required in 11th and 12th grades. Significant Quaker presence among 600 students, 80 teachers. Challenging academics, arts, athletics, in a school where students from diverse racial, national, economic, and religious backgrounds come together to form a strong community of shared values. Financial assistance is available. Westtown, PA 19395. (610) 399-7900.



Orchard Friends School. A school for children, ages 4-12, with language-based learning differences. 16 East Main Street, Moorestown, NJ 08057. Phone: (856) 802-2777. Fax: (856) 802-0122. E-mail: <OrchardLD@aol.com>.

Frankford Friends School: coed, K-6; serving center city, northeast, and most areas of Philadelphia. We provide children with an affordable yet challenging academic program in a small, nurturing environment. Frankford Friends School, 1500 Orthodox Street, Philadelphia, PA 19124. (215) 533-5368.

Junior high boarding school for grades 7, 8, 9. Small academic classes, challenging outdoor experiences, community service, consensus decision making, daily work projects in a small, caring, community environment. **Arthur Morgan School**, 1901 Hannah Branch Road, Burnsville, NC 28714. (828) 675-4262.

Westbury Friends School—Academic excellence in a nurturing Quaker environment for 170 children, nursery-grade 6, on beautiful 17-acre grounds. Small classes and highly qualified teachers. Music, art, computers, Spanish, French, gym. Extended-day, vacation/holiday, summer programs. Half- and full-day nursery, pre-K. Brochure: Westbury Friends School, 550 Post Avenue, Westbury, NY 11590. (516) 333-3178.

Sandy Spring Friends School. Five- or seven-day boarding option for grades 9-12. Day school pre-K through 12. College preparatory, upper school AP courses. Strong arts and academics, visual and performing arts, and team athletic programs. Coed. Approximately 480 students. 140-acre campus less than an hour from Washington, D.C., and Baltimore, Md. International programs. Incorporating traditional Quaker values. 16923 Norwood Road, Sandy Spring, MD 20860. (301) 774-7455, ext. 158. <www.ssfs.org>.

The Quaker School at Horsham, a value-centered elementary and middle school for students with learning differences. Small, remedial classes, qualified staff, serving Philadelphia, Bucks, and Montgomery Counties. 318 Meeting House Road, Horsham, PA 19044. (215) 674-2875.

Come visit **Olney Friends School** on your cross-country travels, six miles south of I-70 in the green hills of eastern Ohio. A residential high school and farm, next to Stillwater Meetinghouse, Olney is college preparation built around truthful thinking, inward listening, loving community, and useful work. 61830 Sandy Ridge Road, Barnesville, Ohio 43713. (740) 425-3655.

United Friends School: coed; preschool-8; emphasizing integrated, developmentally appropriate curriculum, including whole language and manipulative math; serving upper Bucks County. 20 South 10th Street, Quakertown, PA 18951. (215) 538-1733.

Services Offered

Marriage Certificates, fine art (portrait, landscapes, etc.), and illustration. Certificates custom illuminated and calligraphed. Joel Zickler, 22 E. New Albany Road, Moorestown, NJ 08057, (856) 234-5063.

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We are a fellowship, Friends mostly, seeking to enrich and expand our spiritual experience. We seek to obey the promptings of the Spirit, however named. We meet, publish, correspond. Inquiries welcome! Write **Quaker Universalist Fellowship**, 121 Watson Mill Road, Landenberg, PA 19350-9344.

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